

A CONCISE  
ELEMENTARY GRAMMAR  
OF THE  
SANSKRIT LANGUAGE

WITH EXERCISES, READING SELECTIONS,  
AND A GLOSSARY

BY

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## PHONOLOGY

§ I. VOWELS. *a ā i ī u ū r r̄ l*  
*e ai o au*

*ā ī ū r̄* are long, also the monophthongized diphthongs *e* (from *ai*) and *o* (from *au*), likewise *ai* and *au*, which continue *āi* and *āu*.

### CONSONANTS:

	Voiceless Stops		Voiced Stops		Nasals (voiced)	
	Unaspir.	Aspir.	Unaspir.	Aspir.		
Velars	<i>k</i>	<i>kh</i>	<i>g</i>	<i>gh</i>	<i>ŋ</i>	
Palatals	<i>c</i>	<i>ch</i>	<i>j</i>	<i>jh</i>	<i>ñ</i>	
Cerebrals (Linguals)	<i>t̥</i>	<i>th</i>	<i>d̥</i>	<i>dh</i>	<i>n̄</i>	
Dentals	<i>t</i>	<i>th</i>	<i>d</i>	<i>dh</i>	<i>n</i>	
Labials	<i>p</i>	<i>ph</i>	<i>b</i>	<i>bh</i>	<i>m</i>	
Semivowels (voiced)			<i>y</i>	<i>r</i>	<i>l</i>	<i>v</i>
Sibilants (voiceless)			<i>ś</i> (palat.) <i>ṣ</i> (cerebr.) <i>s</i> (dent.)			
Aspirate (voiced)			<i>h</i>			
(Secondary Phonetic Symbols)			<i>ḥ</i>	<i>ṁ</i>	<i>ᵛ</i>	

§ 2. PRONUNCIATION. If not otherwise noted, the sounds are so pronounced as they are reproduced here in Latin transcription.

*r r̄ l* are syllabic, *r l* are pronounced like *er, el* in German *Vater, Engel*, with a slight *i* as an off-glide. The aspirates are pronounced with a clearly audible aspiration following quickly afterward; *ph* thus does not equal *f*! The *ñ* is English

*ng* in *sing*. The *c* is pronounced like English *ch* in *church*, *j* as in English *justice*, *ñ* like the French palatalized *n* (written *gn*). The cerebrals are pronounced like the dentals, but with a reflexed tip of the tongue, thus like English *t*, etc. The semi-vowels *y* and *v* are to be pronounced like German *j* and *w* (somewhat more like English *w*). *ś* is approximately German *ch* in *ich*; it lies between *β* in *beißen* and *sch* in *Schall*; *ṣ* is a cerebral *sch*, approximately French *ch* without lip rounding; *s* is always sharp dental *s*, never *z*! The visarga (*h*) is a light voiceless aspirate; at the end of a sentence the preceding vowel occurs as an off-glide. The anusvāra *m*, a nasal lengthening of the vowel, can be pronounced before semivowels, sibilants, and *h* like final *n* in French (e.g. *Jean*); otherwise it is pronounced internally in words like the nasal of the same class (thus before *h g* like *ñ*, etc.); in word-final position it is usually *m*. The anunāsika (◡ or ~) occurs only in combination with *l*, in order to express nasalized *l*.

ACCENTUATION. In the contemporary pronunciation the rule of accentuation valid for Latin is extended to the last four syllables of a word. A certain stress thus rests on the penultimate syllable if this is long by nature or by position (two consonants following the vowel), on the antepenultimate syllable if the penultimate is short and it itself is long, otherwise—thus if the penultimate and antepenultimate syllables are short—on the fourth-to-last syllable. Examples: *utkṣīpya*, *vānara*, *mūrkhēna*, *ṭittibhī* (*bh* is a single cons.), *udvéjayati*, *ābhihitah*. In compounds each component usually retains its own accentuation.

### § 3. CHANGES OF VOWELS BY GRADATION (ABLAUT).

Vowels are subject to a double gradation in inflection and word formation.

Weak grade	—	<i>i</i>	( <i>ī</i> )	<i>u</i>	( <i>ū</i> )	<i>ṛ</i>	( <i>ṝ</i> )	<i>ḷ</i>
Full grade, Guṇa	<i>a</i>	<i>e</i>	(from <i>ai</i> )	<i>o</i>	(from <i>au</i> )	<i>ar</i>		<i>al</i>
Lengthened grade, Vṛddhi		<i>ā</i>	<i>ai</i>	(from <i>āi</i> )	<i>au</i>	(from <i>āu</i> )	<i>ār</i>	—

Examples: *pa-pt-ima* “we fell”; *pat-ati* “he falls”: *pāt-ayati* “he causes to fall”.

*diś-*<sup>1)</sup> “direction, region”: *deś-a-* “place, region”:  
*daiś-ika-* “local, acquainted with a locality”.

*tul-ā* “scales”: *tol-ana-* “weighing”: *taul-in-* “weigher”.

*kṛ-ta-* “made”: *kar-ṭṛ-* “doer”: *kār-ya-* “business”.

*kḷp-ta-* “being in order”: *kalp-ate* “be in order”.

Root vowels which occur in long closed syllables are practically excluded from this gradation; thus: *nindati* “he reproves” always remains *nind-*, *jīv-ati* “he lives”: *jīv-*.

#### § 4. VOWELS AND CONSONANTS IN ABSOLUTE FINAL POSITION.

I. As a rule there remains only the first of two or more consonants which should end a word: *bharan* “bearing” has arisen from *\*bharant-s*<sup>2)</sup>. The combinations *rk*, *rḷ*, *rt*, *rp* nevertheless occur in final position.

II. In the final position of a word at the end of a sentence or verse occur only: vowels and diphthongs (except *ṛ*, *ṝ*, and *ḷ*), the voiceless, non-aspirated stops (except *c*), the nasals (except *ñ*), *h*, and *l*. The remainder, if they originally or according to § 4 I are supposed to occur in final position, undergo the following changes:

<sup>1)</sup> Word stems and roots are distinguished by an added -.

<sup>2)</sup> \* designates a form not attested but reconstructed.

DADAC'

- III. The voiced stops and aspirates, except the palatals, change to the corresponding voiceless stops: *tat* "this" from *tad*; *pat* "foot" from \**pad-s*, *triṣṭup* "name of a prosodic meter" from \**triṣṭubh-s*.
- IV. The palatal stops change to *k*, *j* sometimes to *t*; *ñ* becomes *ṅ*: *vāk* "voice" from \**vāc-s*, *sraḥ* "garland" from \**sraḥ-s*, *devarāṭ* "king of the gods" from \**devarāj-s*.
- V. *ś* shifts to *k* or *t*, *ṣ* and *h* become *ṣ*, more rarely *k*: *dik* "region" stands for \**diś-s*, to the stem *madhulih-* "bee" belongs the nom. sg. *madhulit*.
- VI. *r* and *s* become *ṛ* after vowels: *devaṛ* "god" from *devas*, *ṣunah* "again" from *ṣunar*.

Note: If root syllables which begin with a voiced stop (*g*, *d*, *b*) and end in a voiced aspirate (thus *gh*, *dh*, *bh*) or *h* change the final consonant, then the original aspiration of the initial sound appears: *budh-* "awakening": n. sg. *bhut* from \**bhudh-s*; likewise *bhotsyate* "he will awaken" from \**bhodh-*, root in Old Ind. *budh-*, originally *bh(a)udh*; but *bodh-ate* "he awakens".

#### §§ 5-17. PHONETIC CHANGE IN THE SENTENCE (SANDHI).

In the connection of sentences and in the formation of compounds the final sound of a preceding word and the initial sound of the following word undergo the following changes: <sup>1)</sup>

#### § 5. CONTACT OF FINAL AND INITIAL VOWELS.

I. Simple similar <sup>2)</sup> vowels coalesce to form the corresponding long vowel:

<sup>1)</sup> In the following rules the form of the words in absolute final position is generally taken as the starting point. They are thus practical rules, not rules of historical development.

<sup>2)</sup> Similar vowels are vowels which are not distinguished or are distinguished only by their quantity.

*a* or  $\bar{a}$  + *a* or  $\bar{a}$  becomes  $\bar{a}$ : *na asti* ><sup>1)</sup> *nāsti* "is not",  
*na āste* > *nāste*, "does  
 not sit".

*i* or  $\bar{i}$  + *i* or  $\bar{i}$  becomes  $\bar{i}$ : *nadī iva* > *nadīva* "like <sup>NADĪ=NAĪ</sup>  
 a river", *yadī īśvarah* >  
*yadīśvarah* "if the lord".

*u* or  $\bar{u}$  + *u* or  $\bar{u}$  becomes  $\bar{u}$ : *sādhu uktam* > *sādhūk-*  
*tam* "well spoken".

II. *a* and  $\bar{a}$  merge with simple dissimilar vowels to produce their full grade (cf. § 3): thus:

*a* or  $\bar{a}$  + *i* or  $\bar{i}$  becomes *e*: *ca ihi* > *ceha* "and here",  
*tvā īśvara* > *tveśvara*  
 "you, O lord".

*a* or  $\bar{a}$  + *u* or  $\bar{u}$  becomes *o*: *ca uktam* > *coktam* "and  
 said", *sā uvāca* > *sovāca*  
 "she said".

*a* or  $\bar{a}$  + *ṛ* or  $\bar{ṛ}$  becomes *ar*: *kva ṛṣiḥ* > *kvarṣiḥ*,  
 "where the ṛṣi?", *yathā*  
*ṛṣiḥ* > *yatharṣiḥ* "like a  
 ṛṣi".

III. *a* and  $\bar{a}$  merge with diphthongs to produce their lengthened grade:

*a* or  $\bar{a}$  + *e* or *ai* becomes *ai*: *ā eti* > *aiti* comes here", <sup>AITU ?</sup> *ca + aiti* > *cāiti* "and  
 comes".

*a* or  $\bar{a}$  + *o* or *au* becomes *au*: *sā ośadhiḥ* > *sauśadhiḥ*  
 "the medicinal herb",  
*tadā + aughah* > *ta-*

<sup>1)</sup> > means "becomes"; < means "derives from".

*daughah* "then the flood".

§ 6. THE VOWELS *i*, *u*, *ɾ*, *ī*, *ū*, *ṛ* before dissimilar vowels shift to the corresponding semivowel, thus to *y*, *v*, *r*: *yadi etat* > *yady etat* "if this", *astu evam* > *astv evam* "be it so".

§ 7. Before vowels other than *a* final *e* and *o* become *a* with hiatus: *vane āste* > *vana āste* "he sits in the forest", *ṛabho ehi* > *ṛabha ehi* "O lord, come".

*e* and *o* remain unchanged before initial *a*, but the *a* is elided: *te atra* > *te 'tra* "these (pl.) here", *so api* > *so 'pi* "he also" (s. also § 48).

§ 8. *ai* before vowels as a rule changes to *ā*, *au* to *āv*: *asmai adāt* > *asmā adāt* "to this one he gave", *ṛutrau ubhau* > *ṛutrāv ubhau* "the two sons".

§ 9. EXCEPTIONS TO §§ 5-8. The endings *ī*, *ū*, *e* of dual forms remain unchanged before vowels and effect no elision.

§ 10. FINAL VOICELESS STOPS. The voiceless stop as in absolute final position (§ 4) remains only before voiceless consonants. Before a voiced initial sound (thus also before a vowel or semivowel) a voiced stop appears instead of the voiceless stop, before an initial nasal the final voiceless or voiced stop is changed into the nasal of its class: *ṛattanāt āgacchati* > *ṛattanād āgacchati* "he comes from the city"; *dik- + jaya-* > *digjaya-* "conquest of all regions"; *vāk me* > *vāñ me* "my speech"; *tat namas* "the respect" > *tan namas* (sometimes also *tad namas*).

§ 11. Final *t* of the form in absolute final position is assimilated to the initial palatal, cerebral, and *l*: *tat ca* > *tac ca* "and this", *tat janma* > *taj janma* "this birth", *tat lebhe* > *tal lebhe* "I obtain this". Final *t* and *d* with initial *ś* go to *cch*: *tat śrutvā* > *tac chrutvā* "having heard this".

## § 12. FINAL NASALS.

- I. Final *n* before *j* changes to  $\tilde{n}$ : *tān janān* > *tāñ janān* "these people (acc.)", before *ḍ* to  $\tilde{n}$ , before *ś* to  $\tilde{n}$ , in which case the *ś* usually becomes *ch*: *tān śrutvā* > *tāñ śrutvā* or *tāñ chrutvā* "having heard them". Before *l* it becomes *m̐l* or  $\tilde{l}$ : *balavān loke* > *balavā<sup>m̐</sup>l loke* (*balavā<sup>l</sup> loke*) "mighty in the world".
- II. Before a following *c*, *ṭ*, *t* either an original *s* has been preserved after the final *n* of the form in absolute final position or an *s* is inserted analogically; this *s* is assimilated to *ś* before *c*, to *ṣ* before *ṭ*; the *n* becomes *m̐* (anusvāra): *\*bharant-s ca* > *bharamś ca* "and bearing", *\*aśvāns tadā* > *aśvāṃs tadā* "then horses"; *kasmin cin nagare* > *kasmiṃś cin* (or *kasmiṃścin*) *nagare* "in some town or other".
- III. Final *m* which remains unchanged before vowels becomes anusvāra before consonants: *kṛtam ca* > *kṛtam̐ ca* "and made", *sam + gacchanti* > *saṃgacchanti* "they come together". We also find *sandhi-* beside *saṃdhi-*, etc.
- IV. Final nasals except *m* are doubled after a short vowel before an initial vowel: *san atra* > *sann atra* "being here", *pratyah̐ āste* > *pratyah̐ñ āste* "he is sitting toward the west".

§§ 13-16. FINAL *r*, *s*, *h*.

§ 13. Instead of *s* and *r* is found the *h* of the form in absolute final position (§ 4 VI) also before *k*, *kh*, *p*, *ph*, *ś*, *ṣ*, *s*: *tisrah̐ kanyāh̐* "3 girls", *punah̐ pratiṣṭhati* "he goes away again", *pūjitaḥ̐ Śivaḥ̐* "Śiva is revered"; *muktaḥ̐ syāt* "let him be freed".



Note. Sometimes final *s* is assimilated before *ś*, *ṣ*, or *s*: *Indraś śūvaḥ* "Indra the hero"; *muktas syāt*.

Before *c* and *ch* appears instead of *s*, *r* (form in absolute final position *ḥ*): *ś*; before *t* and *th*: *ṣ*; before *t* and *th* *s* remains unchanged and *s* appears instead of *r*: *devas ca* > *devaś ca* "and the god"; *ḥpunar ca* > *ḥpunaś ca* "and again"; *devas tatra* "the god there"; *ḥpunar tatra* > *ḥpunas tatra* "again there".

§ 14. Before initial voiced sounds *r* stands instead of *s*, *r* after vowels except *a* and *ā*: *avis mama* > *avir mama* "my sheep", *dhenus iva* > *dhenur iva* "like a cow", *guṇais yuktaḥ* > *guṇair yuktaḥ* "provided with virtues".

Note. The particle *bhoḥ* becomes *bho* before all voiced sounds.

§ 15. *as* becomes *o* before voiced consonants and before *a* (which disappears); thus *devas gacchati* > *devo gacchati* "a god is coming", *devas api* > *devo 'pi* "also a god"; form in absolute final position *devaḥ* (§ 4, VI).

Before vowels other than *a*, *as* in this case becomes *a* with hiatus, thus *aśvas iva* > *aśva iva* "like a horse", *devas uvāca* > *deva uvāca* "the god spoke".

Note. *sas* and *eṣas* (§ 48) lose their *s* before every consonant: *eṣa simhaḥ* "this lion".

*ās* becomes *ā* before all voiced sounds, before vowels with hiatus: *aśvās vahanti* > *aśvā vahanti* "the horses travel", *Damayantya nivesanam* "the dwelling of D.", *devā ūcuḥ* "the gods spoke".

§ 16. *r* disappears before initial *r* with compensatory lengthening of the preceding short vowel: *ḥpunar rājati* > *ḥpunā rājati* "he distinguishes himself again"; also an *r* originating from *s* (§ 14): *nṛpatīs ramate* > *nṛpatī ramate* "the king enjoys himself". Cf. also: *śanakai rājā . . . abravīt* "the king

spoke very calmly" (*śanakai* instead of *śanakais*, form in absolute final position *śanakaiḥ*).

§ 17. INITIAL CONSONANTS. The combination: final voiceless stop and initial *h* results in voiced stop and voiced aspirate: *etat hi* > *etad dhi* "for this", *srak hi* > *srag ghi* "for a garland".

Initial *ch* becomes *cch* after a short vowel, after *mā* "not", and after the preposition *ā* "to": *bhavati chāyā* > *bhavati cchāyā* "it is shade".

Note. Internally in words after vowels we find instead of *ch*: *cch*: *chid-* "split": *ciccheda*.

§§ 18-20. SOUND CHANGES IN THE INTERIOR OF A WORD.

The rules §§ 5-17 also apply to the contact of the final sound of a root with the initial sound of a suffix, of the final sound of a stem with the initial sound of a personal ending or of a case ending, etc. But there are some exceptions; the most important are:

§ 18. CHANGES OF VOWELS.

- I. In some cases, namely in monosyllabic words and after a double consonant, we find instead of *i* and *ī*: *iy*, and instead of *u* and *ū*: *uv*: *dhī-* "thought": *dhiyam* (acc. sg.), *bhū-* "earth": *bhuvā* (instr. sg.).
- II. Before a following vowel and *y* appears instead of *e*: *ay*, instead of *ai*: *āy*, instead of *o*: *av*, instead of *au*: *āv*: *e-mi* "I go": *ay-āni* "I want to go" (§ 3), *go-bhis* (instr. pl.) "with the cattle": *gavām* (gen. pl.) "of the cattle", *nau-s* (n. sg.) "ship": *nāv-am* (acc. sg.).
- III. Before radical *r* + cons. and *v* + cons. *i* and *u* are usually lengthened: *pur-* "city": dat. pl. *pūr-bhyas*.

# § 19. I. CONSONANTS remain unchanged before suffixes and endings which begin with vowel, semivowel, or nasal: *tapas-e* dat. sg. of *tapas-* "asceticism", *tapas-vin-* "ascetic", but *tapo-nidhi-* "ascetic" (from *tapas-nidhi-*), since this is a compound.

TAPU

II. Before other consonants the final consonant is treated according to the rules of the form in absolute final position (§ 4), and further according to §§ 10 ff., with which it should be noted that before a voiceless stop voiced stops become voiceless, aspirated stops shift to the unaspirated voiceless stops; before a voiced stop the aspirated stops become unaspirated voiced stops. Examples: *manas-* "mind": loc. pl. *manah-su* according to § 13; instr. pl. *mano-bhis* according to § 15; *sraj-* "garland": loc. pl. *srah-su*.

SK MANAVA  
MANAVA

III. If a root or a stem ends in a voiced aspirate and a suffix or an ending begins with *t* or *th*, then this is changed to *d* and receives the aspiration: *labh-ta-* > *lab-dha-* "obtained". From the roots beginning with *d* and ending in *h* forms with *-gdh-* are formed: *duh-* "milk": *dugdha-* "milked"; likewise from *snih-* "love": *snigdha-*; but cf. VII.

RĀ/  
RĀP+

IV. Dentals become cerebral after cerebrals: *dviṣ-* "hate": *dveṣ-ṭi* > *dveṣṭi* "he hates".

V. *c*, *j*, *ś* are treated as in final position (§ 4 IV, V); but before *t* or *th* *j* is often changed to *ṣ* and *ś* always is: *dyś-ta-* > *dyṣṭa-* "seen", but *yuj-ta* > *yukta-* "bound".

UKI/  
UKIPO  
UI

VI. According to § 4 V and § 20 II *ś + s* becomes *kṣ*; *ś + s* is also represented by *kṣ*.

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TAPU

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SK MANAVA  
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*nih-* "love":

RĀ  
RAP+

*viṣ-* "hate":

IV, V); but  
ś always is:  
r- "bound".

VKI  
VKAIPQ  
UI

becomes *kṣ*;

#

VII. Instead of *h* with following *t, th, dh* we find *dh*, with which a preceding short vowel except *r* is lengthened in *lih + tha* > *līdha* "you lick" (2nd pl. pres. ind., § 64 IV), etc.

RĪHA.

VIII. Before sibilants *n* and *m* become anusvāra, *m* before other consonants except *y* becomes *n*: *han + si* > *haṃsi* "you kill"; *gam + tum* > *gantum* "to go".

HAN I

IX. *n* becomes *ñ* after *c* and *j*: *rāj-nā* > *rājñā* (§ 39); *yaj-na-* > *yajñā-* "sacrifice".

RA

§ 20. I. An *n* which a vowel or *n m y v* follows is changed to *ṇ* if *r ṛ r ṣ* immediately precede in the same word or no palatal, cerebral, or dental stands in between: *muṣ-nā-ti* > *muṣṇāti* "he steals"; *karman-ā* > *karmaṇā* "by the deed", but *rathena* "by the chariot"; *śuśrūṣaṇa-* "obedience", *sraṇa-* "flowing", but *darśana-* "seeing", *grasana-* "swallowing".

KAMA  
KARA

II. An *s* is changed to *ṣ* if *k r* or a vowel other than *a ā* precedes immediately or is separated only by *h* or *m* and a sound other than *r* follows: *sthā-* "stand": *tiṣṭhati* "he stands"; *dhenu-* "cow": *dhenuṣu* loc. pl.; but *tisras* "three (fem.)".

TĪ  
TĪNĒI

## DECLENSION

PRELIMINARY REMARKS. Sanskrit has three genders: masculine, feminine, neuter; three numbers: singular, dual (expressing the number two), plural; eight cases: nominative, vocative, accusative, instrumental, dative, ablative, genitive, locative (cf. § 114).

The case endings of the neuters deviate from the masculines only in the nom., voc., and acc. of the three numbers. The endings are given below. One distinguishes: a) the vocalic declension; here the stem ends in a vowel; b) the consonantal declension: the stem ends in a consonant.

### VOCALIC DECLENSION

§ 21. STEMS IN *a*; masculines and neuters.

Masculines. Paradigm: *aśva*- "horse".

	Singular	Dual	Plural
Nom.	<i>aśvas</i>	}	}
Voc.	<i>aśva</i>		
Acc.	<i>aśvam</i>		
Instr.	<i>aśvena</i>	}	}
Dat.	<i>aśvāya</i>		
Abl.	<i>aśvāt</i>		
Gen.	<i>aśvasya</i>	}	}
Loc.	<i>aśve</i>		
		<i>aśvayos</i>	<i>aśvānām</i> <i>aśveṣu</i> (§ 20 II)

Neuters. Paradigm: *dāna*- "gift". Like the masculines, only nom. acc. voc. sg. *dānam*, n.a.v. du. *dāna*, n.a.v. pl. *dānāni*.

§ 22. STEMS IN *ā*; feminines.

Paradigm: *senā*- "army".

Nom.	<i>senā</i>	}	<i>sene</i>	}	<i>senās</i>
Voc.	<i>sene</i>				
Acc.	<i>senām</i>				
Instr.	<i>senayā</i>	}	<i>senābhyām</i>	}	<i>senābhis</i>
Dat.	<i>senāyai</i>				
Abl.	} <i>senāyās</i>				}
Gen.					
Loc.	<i>senāyām</i>	}	<i>senayos</i>	}	<i>senānām</i>

Like §§ 21, 22 also the adjectives in *a*, fem. *ā*; e.g. *nava*- "new": masc. *navas*, neutr. *navam*, fem. *navā*. Several adjectives, however, form the feminine stem with the suffix *ī* (§ 27).

Note. The acc. sing. neutr. of an adj. is frequently used with adverbial meaning: *śīghra*- "quick", adverb *śīghram*.

STEMS IN *i* AND *u*; masc., fem., and neuters.

§ 23. MASCULINES. Paradigms: *ali*- "bee", *paśu*- "cattle".

	Sg.	Du.	Pl.	Sg.	Du.	Pl.
N.	<i>alis</i>	} <i>alī</i>	} <i>alayas</i>	<i>paśus</i>	} <i>paśū</i>	} <i>paśavas</i>
V.	<i>ale</i>					
A.	<i>alim</i>			<i>alīn</i>		
I.	<i>alinā</i>	} <i>alibhyām</i>	} <i>alibhis</i>	<i>paśunā</i>	} <i>paśubhyām</i>	} <i>paśubhis</i>
D.	<i>alaye</i>					
Ab.	} <i>ales</i>			} <i>alibhyas</i>		
G.		} <i>alīnām</i>	} <i>paśos</i>		} <i>paśūnām</i>	
L.	<i>alau</i>			<i>alyos</i>		<i>aliṣu</i>

One should note: a) *pati-* "lord, master": sing. n. *patis*, v. *pate*, a. *patim*, i. *patyā*, d. *patye*, ab. g. *patyus* (*patyur*, § 14), l. *patyau*; at the end of a compound it is inflected like *ali-*: *bhūpataye* (dat.) "to the lord of the earth".

b) *sakhi-* "friend": sing. n. *sakhā*, v. *sakhe*, a. *sakhāyam*, i. *sakhyā*, d. *sakhye*, ab. g. *sakhyus* (*sakhyur*, as above), l. *sakhyau*, du. *sakhāyau*, *sakhibhyām*, *sakhyos*, pl. *sakhāyas*, *sakhīn*, etc. like *ali-*.

WARI

§ 24. NEUTERS. Paradigms: *vāri-* "water", *madhu-* "honey".

			WARI			
NVA	<i>vāri</i>	<i>vāriṇī</i>	<i>vāriṇī</i>	<i>madhu</i>	<i>madhunī</i>	<i>madhūni</i>
I.	<i>vāriṇā</i>	{	<i>vāribhis</i>	<i>madhunā</i>	{	<i>madhubhis</i>
D.	<i>vāriṇe</i>		<i>vāribhyām</i>	<i>madhune</i>		<i>madhubhyām</i>
Ab.	{	{	<i>vāribhyas</i>	{	{	{
G.			<i>vāriṇas</i>			
L.	<i>vāriṇi</i>	<i>vāriṇos</i>	<i>vāriṇām</i>	<i>madhunā</i>	<i>madhubhya</i>	<i>madhūnām</i>
			<i>vāriṣu</i>	<i>madhuni</i>	<i>madhunos</i>	<i>madhuṣu</i>

§ 25. FEMININES. Paradigms: *gati-* "going", *dhenu-* "cow"; cf. also §§ 23 and 27.

	Sg.	Pl.	Sg.	Pl.
N.	<i>gatis</i>	{	<i>dhenus</i>	{
V.	<i>gate</i>		<i>gatayas</i>	
A.	<i>gatim</i>	<i>gatis</i>	<i>dhenum</i>	<i>dhenūs</i>
I.	<i>gatyā</i>	<i>gatibhis</i>	<i>dhenvā</i>	<i>dhenubhis</i>
D.	<i>gataye, gatyai</i>	{	<i>dhenave, dhenvai</i>	{
Ab.	{		<i>gatibhyas</i>	
G.		<i>gates, gatyās</i>	<i>gatīnām</i>	<i>dhenos, dhenvās</i>
L.	<i>gatau, gatyām</i>	<i>gatiṣu</i>	<i>dhenu, dhenvām</i>	<i>dhenuṣu</i>

The dual like *ali-* and *paśu-*, § 23.

§ 26. THE ADJECTIVES IN *i* AND *u* are declined like the substantives, except that the n. can also have the forms of the masc. in the d. ab. g. l. sg. and in the g. l. du.: *śuci-* "pure": g. sg. n. *śucinas* and *śuces*; *tanu-* "thin": d. sg. n. *tanune* and *tanave*. Adjectives in *u* can also form their feminine with *ī* or by addition of the suffix *-ī-* (inflected according to § 27); some feminines have two or all three of these forms, e.g., *tanu*: f. *tanu-*, *tanū-*, *tanvī-*.

§ 27. STEMS IN *ī* AND *ū*; feminines.

Polysyllabic stems. Paradigms: *nadī-* "river", *vadhū-* "woman".

	Sg.	Du.	Pl.	Sg.	Du.	Pl.
N.	<i>nadī</i>	} <i>nadyau</i>	} <i>nadyas</i>	<i>vadhūs</i>	} <i>vadhvau</i>	} <i>vadhvas</i>
V.	<i>nadi</i>			<i>vadhū</i>		
A.	<i>nadīm</i>	} <i>nadībhyām</i>	} <i>nadīs</i>	<i>vadhūm</i>	} <i>vadhūbhyam</i>	} <i>vadhūs</i>
I.	<i>nadyā</i>			<i>vadhvā</i>		
D.	<i>nadyai</i>	} <i>nadyos</i>	} <i>nadībhyas</i>	<i>vadhvai</i>	} <i>vadhūbhyas</i>	} <i>vadhūbhyas</i>
Ab.	<i>nadyās</i>			<i>vadhvās</i>		
G.	} <i>nadyām</i>	} <i>nadyos</i>	} <i>nadīnām</i>	<i>vadhvām</i>	} <i>vadhvos</i>	} <i>vadhūnām</i>
L.				<i>nadyām</i>		

Note. The word *lakṣmī-* "luck" and name of a goddess, and some other words have *īs* in the n. sg.: *lakṣmīs*.—The feminines of the stems ending in consonants follow this inflection: *balin-* "strong": fem. *balinī-*, *mahat-* "great": fem. *mahatī-*, as do the fem. beside a part of the stems in *a*: *deva-* "god": *devī-* "goddess" (cf. § 22), optionally the adjectives in *u*: *tanu-* "thin": *tanvī-* (s. § 26), the stems of the nouns of agent in *ṭr* (s. § 29): *dātṛ-* "giver": fem. *dātrī-*.



The words for relationship *napty-* "grandson", *bharty-* "husband", *svasṛ-* f. "sister" are inflected like *dāty-*, thus e.g., *svasā*, *svasāram*, *svasrā*, etc.; pl. acc. *svasṛs*.

§ 30. THE REMAINING WORDS FOR RELATIONSHIP have *a* instead of *ā* in the acc. sg., in the n.v. acc. du. and in the n. pl., thus: *pitā*, *pitāḥ*, *pitāram*, etc., *pitārau*, etc., *pitāras*, etc.; *māty-* "mother" has *mātṛs* in the acc. pl.

Of *ny-* "man" only the n. *nā* is in use in the sg.; the remaining cases are formed from the *a*-stem *nara-*; in the g. pl. *nyṇām* is also found beside *nṛṇām*.

#### § 31. STEMS IN DIPHTHONGS.

Only the words *nau-* "ship" and *go-* "cow" occur frequently. Inflection: sg. n.v. *naus*, a. *nāvam*, i. *nāvā*, d. *nāve*, ab. g. *nāvas*, l. *nāvi*; du. *nāvau*, *naubhyām*, *nāvos*; pl. n.v.a. *nāvas*, i. *naubhis*, d. ab. *naubhyas*, g. *nāvām*, l. *nauṣu*; sg. *gaus*, *gām*, *gavā*, *gave*, *gos*, *gavi*; du. *gāvau*, *gobhyām*, *gavos*; pl. n.v. *gāvas*, acc. *gās*, *gobhis*, *gobhyas*, *gavām*, *goṣu*.

*div-* f. "sky" runs: sg. n.v. *dyaus*, a. *divam*, *dyām*, i. *divā*, d. *dive*, ab. g. *divas*, l. *divi*; pl. n.v.a. *divas*, *dyubhis*, *dyubhyas*, *divām*, *dyuṣu*.

### CONSONANTAL DECLENSION

§ 32. PRELIMINARY REMARKS. In the n. sg. masc. and fem. the ending *-s* always disappears (§ 4 I). Before an ending beginning with a vowel the final sound of the stem remains unchanged (§ 19 I); in the n. sg. and before endings beginning with consonants §§ 4 and 19 apply. It should be noted that the neuters insert a nasal in the n.a.v. pl. before the final consonant unless it is a nasal; in the stems in *s* the preceding vowel is lengthened in such a case.

°dhugbhis, °dhukṣu; °lih- “licking”: °liṭ, °liham, °lidbhis, °litsu.

The neuter *jagat*- “world” like *marut*, only n.a.v. sg. *jagat*, du. *jagatī*, pl. *jaganti*.

§ 34. STEMS IN *as is us*.

I. NEUTERS. Paradigms: *manas*- “mind”, *havis*- “offer-  
ing”, *caṣṣus*- “eye”.

		Sg.	
NVA.	<i>manas</i>	<i>havis</i>	<i>caṣṣus</i> MANAWA (MĀ--?)
I.	<i>manasā</i>	<i>haviṣā</i> (§ 20 II)	<i>caṣṣuṣā</i>
D.	<i>manase</i>	<i>haviṣe</i>	<i>caṣṣuṣe</i>
Ab. G.	<i>manasas</i>	<i>haviṣas</i>	<i>caṣṣuṣas</i>
L.	<i>manasi</i>	<i>haviṣi</i>	<i>caṣṣuṣi</i>
		Du. <sup>A-HI?</sup>	
NVA.	<i>manasī</i>	<i>haviṣī</i>	<i>caṣṣuṣī</i>
IDAb.	<i>manobhyām</i> (§ 19 II)	<i>havirbhyām</i>	<i>caṣṣurbhyām</i>
GL.	<i>manasos</i>	<i>haviṣos</i>	<i>caṣṣuṣos</i>
Pl.			
NVA.	<i>manāṃsi</i>	<i>havīṃṣi</i>	<i>caṣṣūṃṣi</i>
I.	<i>manobhis</i> (§ 19 II)	<i>havirbhis</i> (§ 19 II; 14)	<i>caṣṣurbhis</i>
D. Ab.	<i>manobhyas</i>	<i>havirbhyas</i>	<i>caṣṣurbhyas</i>
G.	<i>manasām</i>	<i>haviṣām</i>	<i>caṣṣuṣām</i>
L.	<i>manaḥsu</i> (or <i>manassu</i> )	<i>haviḥṣu</i> (or <i>haviṣṣu</i> )	<i>caṣṣuḥṣu</i> (or <i>caṣṣuṣṣu</i> )

II. MASCULINES AND FEMININES. Like the neuters (§ 34 I); only in the nom. sg. the *a* in the suffix *-as* is leng-

neuter in the n.a.v. pl. In the remaining cases the weak stem appears, but with several stem classes in a double form, depending on whether the ending begins with a consonant or with a vowel. (Exception: § 41). In the strong stem the full grade appears, in the weak stem the weak grade. — These nouns are cited in the weak stem.

§ 36. STEMS IN *at* (weak stem *at*, strong stem *ant*). These stems are almost all pres. or fut. act. participles (cf. § 101, I). Paradigm: *tudat*- "striking". (Concerning the fem., *tudatī* or also *-antī*-, see § 27).

	Sg.		Pl.		
	M.	N.	M.	N.	
NV.	<i>tudan</i>	} <i>tudat</i>	<i>tudantas</i>	} <i>tudanti</i>	NV.
A.	<i>tudantam</i>		<i>tudatas</i>		A.
I.	<i>tudatā</i>		<i>tudadbhis</i>		I.
D.	<i>tudate</i>		<i>tudadbhyas</i>		D. Ab.
Ab. G.	<i>tudatas</i>		<i>tudatām</i>		G.
L.	<i>tudati</i>		<i>tudatsu</i>		L.
	Du.				
	M.		N.		
NVA.	<i>tudantau</i>		<i>tudatī</i> (also <i>-antī</i> )		
IDAb.		<i>tudadbhyām</i>			
GL.		<i>tudatos</i>			

Note. In the n.a.v. du. neuter as well as in the feminine stem verbs of the 1st, 4th, 10th classes and the derivative conjugations have the strong participial stem in *ant*: *bhavantī*, *corayantī*; the verbs of the athematic conjugation (2nd, 3rd, 5th, 7th, 8th, 9th classes) have the weak stem: *dviṣatī*, *satī*, *juhvatī*, *kurvatī*; the verbs of the 6th class, the fut. part. and the pres. part. of the verbs of the 2nd class

		Sg.	
N.	<i>rājā</i>	}	<i>ātmā</i>
V.	<i>rājan</i>		<i>nāma</i>
A.	<i>rājānam</i>	}	<i>ātmānam</i>
I.	<i>rājñā</i>		<i>nāmnā</i>
D.	<i>rājñe</i>	<i>nāmne</i>	<i>ātmane</i>
Ab. G.	<i>rājñas</i>	<i>nāmnas</i>	<i>ātmanas</i>
L.	<i>rājñi, rājani</i>	<i>nāmni, nāmāni</i>	<i>ātmani</i>
Du.			
NVA.	<i>rājānau</i>	<i>nāmni, nāmāni</i>	<i>ātmānau</i>
IDAb.	<i>rājabhyām</i>	<i>nāmaphyām</i>	<i>ātmabhyām</i>
G.L.	<i>rājños</i>	<i>nāmnos</i>	<i>ātmanos</i>
Pl.			
NV.	<i>rājānas</i>	}	<i>ātmānas</i>
A.	<i>rājñas</i>		<i>nāmāni</i>
I.	<i>rājabhis</i>	<i>nāmaphis</i>	<i>ātmabhis</i>
DAb.	<i>rājabhyas</i>	<i>nāmaphyas</i>	<i>ātmabhyas</i>
G.	<i>rājñām</i>	<i>nāmnām</i>	<i>ātmanām</i>
L.	<i>rājasu</i>	<i>nāmasu</i>	<i>ātmasu</i>

The word *brahman-* n. "fundamental principle, Brahman" runs thus: *brahma, brahmaṇā* (§ 20 I), *brahmaṇe*, etc.

Note. voc. sg. n. is also *nāman*.

§ 40. The word *śvan-* m. "dog" is inflected: *śvā, śvan, śvānam, śunā, śune, śunas, śuni; śvānau, śvabhyām, śunos; pl. n.v. śvānas, acc. śunas, śvabhis, śvabhyas, śunām, śvasu; yuvan-* adj. and m. "young, youth": *yuvā, yuvan, yuvānam, yūnā, yūne*, etc.; *yuvānau, yuvabhyām, yūnos; yuvānas, yūnas, yuvabhis*, etc.

§ 43. THE COMPARATIVES IN (*i*)*yas*. Paradigms: *śreyas-* “better”; *garīyas-* “heavier”. Concerning the fem. (*śreyasī-*, *garīyasī-*), see § 27.

	M.	N.	M.	N.		
	Sg.					
N.	<i>śreyān</i>	}	<i>garīyān</i>	}		
V.	<i>śreyan</i>		<i>śreyas</i>		<i>garīyan</i>	<i>garīyas</i>
Λ.	<i>śreyāmsam</i>		<i>garīyāmsam</i>			
I.	<i>śreyasā</i> , etc. (like § 34)		<i>garīyasā</i> , etc.			
	Du.					
NVA.	<i>śreyāmsau</i>	<i>śreyasī</i>	<i>garīyāmsau</i>	<i>garīyasī</i>		
I.	<i>śreyobhyām</i> , etc.		<i>garīyobhyām</i> , etc.			
	Pl.					
NV.	<i>śreyāmsas</i>	}	<i>garīyāmsas</i>	}		
A.	<i>śreyasas</i>		<i>śreyāmsi</i>		<i>garīyasas</i>	<i>garīyāmsi</i>
I.	<i>śreyobhis</i> , etc.		<i>garīyobhis</i> , etc.			

§ 44. THE ADJECTIVES IN *ac*. They are originally compounds of the root *ac-* (strong form *añc-*) “turn, go” with prepositions and with some other words. There are two types: *prāc-* “easterly” (really “turned forwards”) and *pratyac-* “westerly” (really “turned backwards, situated behind”). The fem. is also formed here by addition of *ī* to the weak stem (in prevocalic form): *prācī*, *praticī-* (§ 27). Like *prāc-* run e.g., *apāc-* “situated backward, behind”, *avāc-* “directed downwards”, *parāc-* “turned away”, *arvāc-* “coming hither”; like *pratyac-* e.g., *nyac-* “directed downwards”, *samyac-* “united, common”, *udac-* “directed upward, northerly”; fem. *apācī-*, etc., *nīcī-*, *udīcī-*.

- “sour milk”, and *sakthan-* “thigh” form only the weak prevocalic forms of the stem: *akṣṇā*, *akṣṇe*, *akṣṇas*, etc., *asthnā*, etc., *dadhnā*, etc., *sakthnā*, g. *sakthnas*, du. *sakthnī*, *sakthnos*; the remaining cases are formed from the *i*-stems *akṣi-*, *asthi-*, *dadhi-*, *sakthi-*, thus: *akṣi*, *akṣibhyām*, *asthibhis*, *dadhi*, *sakthibhyām*, etc.
- III. The word *path-* “way” runs: sg. n.v. *panthās*, a. *panthānam*, i. *pathā*, l. *pathi*, etc.; du. *panthānau*, *pathibhyām*, *pathos*; pl. *panthānas*, *pathas*, *pathibhis*, *pathām*, etc.
- IV. *puṃs-* m. “man”: sg. *pumān*, *puman*, *pumāṃsam*, *pumṣā*, etc.; du. *pumāṃsau*, *pumbhyām* (*pumbhyām*, § 12 III), *pumṣos*; pl. *pumāṃsas*, *pumṣas*, *pumbhis* (*pumbhis*), *pumṣām*, etc.
- V. *aḥ-* f. “water” occurs only in the plur.: n.v. *āpas*, a. *apas*, *adbhis*, *adbhyas*, *aḥām*, *apsu*.
- VI. At the end of compounds *°han-* “killing” has the strong stem *°han*: n. sg. *°hā*, n.v.a. pl. *°hāni*, the weak prevocalic stem *°ghn-*, thus i. sg. of *brahmahan-* “murderer of Brahmans”: *brahmaghnā* beside acc. sg. *brahmahaṇam*, i. pl. *brahmahabhis* (§ 39).

## COMPARISON

§ 46. COMPARATIVE AND SUPERLATIVE can be formed in a twofold way. In the first place, the comp. is formed by addition of *tara*, the sup. by addition of *tama* to the masculine stem of the adjective: *puṇya-* “pure”: *puṇyatara-* “purer”, *puṇyatama-* “purest”; *balin-* (§ 41): *balitara-*, *balitama-*; *vidvas-* (§ 42): *vidvattara-*, *vidvattama-*. Adjectives with a twofold stem thus have the weak preconsonantal form. The inflection is as above (§ 22).

First person "I, we two, we".

	Sg.	Du.	Pl.
N.	<i>aham</i>	<i>āvām</i>	<i>vayam</i>
A.	<i>mām (mā)</i>	<i>āvām (nau)</i>	<i>asmān (nas)</i>
I.	<i>mayā</i>	<i>āvābhyām</i>	<i>asmābhis</i>
D.	<i>mahyam (me)</i>	<i>āvābhyām (nau)</i>	<i>asmabhyam (nas)</i>
Ab.	<i>mat</i>	<i>āvābhyām</i>	<i>asmat</i>
G.	<i>mama (me)</i>	<i>āvayos (nau)</i>	<i>asmākam (nas)</i>
L.	<i>mayi</i>	<i>āvayos</i>	<i>asmāsu</i>

Second person "you, you two, you (pl.)".

	Sg.	Du.	Pl.
N.	<i>tvam</i>	<i>yuvām</i>	<i>yūyam</i>
A.	<i>tvām (tvā)</i>	<i>yuvām (vām)</i>	<i>yuṣmān (vas)</i>
I.	<i>tvayā</i>	<i>yuvābhyām</i>	<i>yuṣmābhis</i>
D.	<i>tubhyam (te)</i>	<i>yuvābhyām (vām)</i>	<i>yuṣmabhyam (vas)</i>
Ab.	<i>tvat</i>	<i>yuvābhyām</i>	<i>yuṣmat</i>
G.	<i>tava (te)</i>	<i>yuvayos (vām)</i>	<i>yuṣmākam (vas)</i>
L.	<i>tvayi</i>	<i>yuvayos</i>	<i>yuṣmāsu</i>

Note 1. The ablatives can also be expressed *mattas*, *tvattas*, etc.

Note 2. The infrequent possessive pronouns are: *madīya-* or *māmaka-* "my", *tvadīya-* (*tāvaka-*) "your"; *asmadīya-* "our", *yuṣmadīya-* "your (pl.)"; *bhavadīya-* "your" (polite); *sva-*, *svaka-*, *svakīya-* "one's own, his, her", etc.

§§ 48-50. THE REMAINING, SO-CALLED "GENDER-BEARING" PRONOUNS. Preliminary remarks. The form of the n. sg. neutr. is used as stem in §§ 48-50; the latter also appears at the beginning of a compound. The endings deviating repeatedly from those of the nouns should be noted. The adverbs in *-tra* which designate place are also used instead of a locative: *tatra vane* = *tasmin vane* "in that forest".

§§ 48-49. DEMONSTRATIVE PRONOUNS.

Neutr. n. a. sg. *idam*, du. *ime*, pl. *imāni*. Otherwise like masc.

Stem *adas-* "that".

Sg.		Du.		Pl.			
M.	F.	M.N.F.	M.	F.			
N. <i>asau</i>	<i>asau</i>	} <i>amū</i>	<i>amī</i>	} <i>amūs</i>			
A. <i>amum</i>	<i>amūm</i>		<i>amūn</i>				
I. <i>amunā</i>	<i>amuyā</i>	} <i>amūbhyām</i>	<i>amībhis</i>	} <i>amūbhis</i>			
D. <i>amuṣmai</i>	<i>amuṣyai</i>		} <i>amībhyas</i>		} <i>amībhyas</i>	} <i>amūbhyas</i>	
Ab. <i>amuṣmāt</i>	<i>amuṣyās</i>						
G. <i>amuṣya</i>	} <i>amuṣyām</i>	} <i>amuyos</i>	<i>amīṣām</i>	<i>amūṣām</i>			
L. <i>amuṣmin</i>				<i>amīṣu</i>	<i>amūṣu</i>		

Neutr. n. a. sg. *adas*, pl. *amūni*. Otherwise like masc.

§ 50. RELATIVE PRONOUN. The stem is *yad-* "which"; it is declined like *tad-*. Thus sg. n. m. *yas*, n. *yat*, f. *yā*, acc. *yam*, *yat*, *yām*; du. n. a. m. *yau*, n. *ye*, f. *ye*; pl. n.m. *ye*, n. *yāni*, f. *yās*, acc. *yān*, *yāni*, *yās*, etc.

INTERROGATIVE PRONOUN. Stem *kim*, declensional stem *ka-*. This pronoun, apart from the n. and a. sg. n. (*kim*), is declined like *tad-*. Thus: sg. n. m. *kas*, n. *kim*, f. *kā*, acc. *kam*, *kim*, *kām*; du. n. a. m. *kau*, n. *ke*, f. *ke*; pl. n.m. *ke*, n. *kāni*, f. *kās*, acc. *kān*, *kāni*, *kās*, etc. Indefinites are formed by addition of *āpi*, *cid*, *cana* to the interrogative pronoun, e.g., *kaḥ* "who?": *ko'pi*, *kaścit*, *kaścana* "anyone"; *kva* "where?" *kvāpi*, etc. "anywhere"; *kim āpi* "anything at all", *na kiṃcid* "nothing", etc.

§ 51. PRONOMINALS (pronominally inflected adjectives).

I. A number of adjectives are declined like *yad-* (§ 50): *katara-* "which of two?", *katama-* "which (of several)", *itara-* "other", *anya-* "other", etc.



*daśa-*, 14 *caturdaśa-*, 15 *pañcadaśa-*, 16 *ṣoḍaśa-*, 17 *saptadaśa-*, 18 *aṣṭadaśa-*, 19 *navadaśa-*, *ekonaviṃśati-* or *ūnaviṃśati-*, 20 *viṃśati-*, 21 *ekaviṃśati-*, 22 *dvāviṃśati-*, 23 *trayoviṃśati-*, 24 *caturv.*, 26 *ṣaḍv.*, 28 *aṣṭāv.*, 29 *navav.* or *ūnatrīṃśat-*, 30 *trīṃśat-*, 31 *ekatrīṃśat-*, 32 *dvāt.*, 33 *trayast.*, 40 *catvāriṃśat-*, 50 *pañcāśat-*, 60 *ṣaṣṭi-*, 62 *dvāṣaṣṭi-* or *dviṣ.*, 63 *trayaḥṣ.* or *triṣ.*, 70 *saptati-*, 80 *aśīti-*, 81 *ekāśīti-*, 82 *dvyāśīti-*, 88 *aṣṭāśīti-*, 90 *navati-*, 100 *śata-*, 200 *dve śate* or *dviśata-*, 300 *trīṇi śatāni* or *triśata-*, 1000 *sahasra-*, 10,000 *ayuta-*, 100,000 *lakṣa-*, 1,000,000 *prayuta-*, 10,000,000 *koṭi-*.

The numbers 2, 3, 8 with 20 and 30 run *dvā*, *trayas*, *aṣṭā*, with 80 *dvi*, *tri*, *aṣṭa*, with 40-70, 90 both forms occur.

The cardinal numbers between the hundreds are usually expressed with addition of *adhika-* "more": 101 *ekādhikam śatam*, 105 *pañcādhikam śatam* (or *pañcādhikaśatam*).

§ 54. DECLENSION OF THE CARDINAL NUMBERS. *eka-* 1 is inflected according to § 51 II, the pl. *eke* means "some"; in epic and in later literature the sg. is also encountered with the meaning "a certain, a". *dvi-* 2 is inflected as a dual of *dva-* (thus §§ 21; 22): m. *dvau*, n. *dve*, f. *dve*, etc., *tri-* and *catur-* as follows:

	M.	N.	F.	M.	N.	F.
NV.	<i>trayas</i>	}	<i>trīṇi tisras</i>	<i>catvāras</i>	}	<i>catvāri catasras</i>
A.	<i>trīn</i>			<i>caturas</i>		
I.	<i>tribhis</i>		<i>tisṛbhis</i>	<i>caturbhis</i>		<i>catasṛbhis</i>
DAb.	<i>tribhyas</i>		<i>tisṛbhyas</i>	<i>caturbhyas</i>		<i>catasṛbhyas</i>
G.	<i>trayāṇām</i>		<i>tisṛṇām</i>	<i>caturṇām</i>		<i>catasṛṇām</i>
L.	<i>triṣu</i>		<i>tisṛṣu</i>	<i>caturṣu</i>		<i>catasṛṣu</i>

The numerals 5, 7, 8, 9, 10, and 11-19 are inflected for all genders: n.a.v. *pañca*, i. *pañcabhis*, d.ab. *pañcabhyas*, g.

## CONJUGATION

### § 57. PRELIMINARY REMARKS.

I. There are three voices in Sanskrit, the active (parasmaipadam), the middle (ātmanepadam), and the passive. Some verbs occur only in the active (e.g., *asti* "be"), some only in the middle (e.g., *āste* "sit"). Of the passive almost only a present exists; in the non-present forms the middle is also used with passive meaning. The middle in general expresses actions which the agent carries out "for himself, in his own interest": *yajati* "he sacrifices (for another)": *yajate* "he sacrifices (for himself)". This original distinction is frequently preserved in Vedic and is not completely lost in classical Sanskrit either: we often find a quite significant use of the middle; yet the forms of these two types are used promiscuously, e.g., for metrical reasons or even optionally.

II. The moods are: indicative, optative, imperative; only the present has three moods, the remaining tenses only the indicative; the infrequent precative is, however, a kind of aorist optative.

The tenses are: present and imperfect, which form the present system with opt. and pres. imp., future, the rare conditional, aorist, perfect. The three latter groups are called the general forms of the verb; they, as also the passive, are formed from the root: the verbs of the *aya*-class, however, form fut. and perf. from the present stem. The whole present system is formed from the so-called present stem.

vowels have वृद्धि instead of this *a*: *asyati* "he throws": impf. *āsyat*: *ukṣati* "he wets": impf. *aukṣat*. In the case of roots compounded with prepositions the augment appears between prep. and verb: *nir-a-gacchat*, 3rd sg. impf. of *niḥ + gacchati*. In epic Skr. the augment is sometimes lacking: *uddharam* (§ 17) = *udaharām* (1st sg. impf. act., root *hr-*, *harati* "take"); *pravartata* = *prāvar-tata* (*pra + avartata*, 3rd sg. impf. mid. root *vrt-* + *pra* "arise"). Aorist forms without augment are used after the prohibitive *mā*: *mā gās* ("do not go", *gās* 2nd sg. aor. act. without augment, root *gā-* "go"), cf. § 82.

- VI. RULES FOR REDUPLICATION. There are a number of reduplicated verbal forms. The reduplication consists in the fact that a part of the root, as a rule the first consonant with a vowel, is prefixed to the root, e.g., *pu-puṣ-*: *puṣ-* "flourish". The following rules apply:
1. The aspirates are reduplicated by the corresponding non-aspirates: *bhī-*: *bi-bhī-*; *dhāv-*: *da-dhāv-*.
  2. Velars are reduplicated by the corresponding palatals: *khan-*: *caḥhan-*; *gr-*: *jāgar-*; *h* is reduplicated by *j*: *hu-*: *juhu-*.
  3. Of two initial consonants only the first is reduplicated: *svap-*: *suṣvap-* (§ 20 II), *tvar-*: *tatvar-*, *śru-*: *śuśru-*. Roots which begin with velar + cons. form the reduplication syllable with the corresponding palatal here also: *kram-*: *caḥkram-*, *grah-*: *jāgrah-*, *hrī-*: *jihri-*. But if the first of the initial consonants is a sibilant and the second is voiceless, the latter or its representative is reduplicated: *sthā-*: *tiṣṭha-*, *skand-*: *caḥskand-*; but *smṛ-*: *sasmar-*.

The inflection is the same in the four classes. Only the formation of the stem is different.

In the 1st class *a* is added to the strong (guṇated) root: *bhū-*: *bhav-ati* <sup>1)</sup>, *bhṛ-*: *bhar-ati*, *ruh-*: *roh-ati*, *ji-*: *jay-ati*, *nī-*: *nay-ati*, *pat-*: *pat-ati*. Exceptions are (s. § 3): *nind-*: *nind-ati*, *krīd-*: *krīd-ati*.

In the 6th class *a* is added to the weak root: *tud-*: *tud-ati*, *viś-*: *viś-ati*. Final  $\bar{r}$  of the root becomes *ir* before the thematic vowel (before the *a*): *tṛ-*: *tir-ati*. To the root *prach-* belongs the present *pr̥cchati* (sic!; 61 I).

In the 4th class *ya* is added to the unchanged root: *paś-*: *paś-yati*, *as-*: *as-yati*.

In the 10th class and with the causatives *aya* is added to the root: *dūṣ-*: *dūṣ-ayati*, *bhū-*: *bhāv-ayati*; *tuṣ-*: *toṣayati*. Further §§ 97.98.

§ 60. FIRST CLASS. Paradigm: *bhṛ-* "bear".

Sg.	Du.	Pl.
Indicative		
Act.		
1st <i>bharāmi</i>	<i>bharāvas</i>	<i>bharāmas</i>
2nd <i>bharasi</i>	<i>bharathas</i>	<i>bharatha</i>
3rd <i>bharati</i>	<i>bharatas</i>	<i>bharanti</i>
Mid.		
1st <i>bhare</i>	<i>bharāvahe</i>	<i>bharāmahe</i>
2nd <i>bharase</i>	<i>bharethe</i>	<i>bharadhve</i>
3rd <i>bharate</i>	<i>bharete</i>	<i>bharante</i>

<sup>1)</sup> The verbs are usually cited either by the root or by the 3rd sing. pres. act. ind.

In the same way: *tud-* "push": *tudati* VI, *as-* "throw": *asyati* IV, etc.

- § 61. I. Some verbs of the thematic classes form the present stem with the suffix *ccha*: *gam-* "go": pres. *gacchati* I, *yam-* "stretch": *yacchati* I, *iṣ-* "wish": *icchati* VI, *vas-* "become bright": *ucchati* VI, *ṛ-* "go": *ṛcchati* VI. To the root *prach-* "ask": *prcchati* VI.
- II. Some roots have the long vowel: *tam-* "be benumbed": *tāmyati*, *dam-* "tame": *dāmyati*, *bhram-* "wander": *bhrāmyati*, *mad-* "be excited, rejoice": *mādyati*, *śam-* "become quiet": *śāmyati*, *śram-* "become tired": *śrāmyati*, *div-* "play, throw dice": *dīvyati*, *guh-* "hide": *gūhati*; *ācam-* "sip" has usually *ācāmati*; *kram-* "step" forms in the act. *krāmati*, in the middle *kramate*.  
The root *jan-* "be born" has the present *jāyate* IV.
- III. Some roots which have a penultimate nasal lose this: *daṃś-* "bite": *daśati* I, *sañj-* "hang": *sajati* I, *bhraṃś-* "fall": *bhraśyate*, *bhraśyati* IV, *rañj-* "redden": *rajyati* IV; *svañj-* "embrace": *svajate*, *svajati*.
- IV. A number of roots insert a nasal before the final consonant of the root: *kṛt-* "cut": *kṛntati* VI, *lip-* "besmear": *limpati* VI, *luṭ-* "break in pieces": *lumpati* VI, *muc-* "let loose": *muñcati* VI, *sic-* "sprinkle": *siñcati* VI, *vid-* "find": *vindati* VI.
- V. Some roots are reduplicated: *sthā-* "stand": *tiṣṭhati* I, *ghrā-* "smell": *jighrati* I, with dissimilation: *ṣā-* "drink": *ṣibati* I, with loss of the *s* and lengthening of the vowel: *sad-* "sit": *sīdati* (\**si-sda-ti*).
- VI. The root *vyadh-* "bore through" forms the present *vidhyati*; *śā-* "whet": *śyati* (IV), *ava-sā-* "unyoke, etc.": *°syati*.

§ 63. The present stem is equal to the root; thus to this the personal endings are added, e.g., *vid-* "know": pres. st. strong: *ved-*, 1st sg. ind. act. *ved-mi*; weak *vid-*, 1st pl. ind. act. *vid-mas*.

Paradigm: *dviṣ-* "hate".

Sg.	Du.	Pl.
Indicative		
Act.		
1st <i>dveṣmi</i>	<i>dviṣvas</i>	<i>dviṣmas</i>
2nd <i>dvekṣi</i> (§ 19 VI)	<i>dviṣthas</i>	<i>dviṣtha</i>
3rd <i>dveṣti</i> (§ 19 IV)	<i>dviṣtas</i>	<i>dviṣanti</i>
Mid.		
1st <i>dviṣe</i>	<i>dviṣvahe</i>	<i>dviṣmahe</i>
2nd <i>dvikṣe</i> (§ 19 VI)	<i>dviṣāthe</i>	<i>dviḍdhve</i> (from <i>-ṣdh-</i> )
3rd <i>dviṣte</i> (§ 19 IV)	<i>dviṣāte</i>	<i>dviṣate</i>
Imperfect		
Act.		
1st <i>adveṣam</i>	<i>adviṣva</i>	<i>adviṣma</i>
2nd <i>adveṭ</i> (§§ 4 I; V)	<i>adviṣtam</i>	<i>adviṣta</i>
3rd <i>adveṭ</i> (§§ 4 I; V)	<i>adviṣtām</i>	<i>adviṣan</i>
Mid.		
1st <i>adviṣi</i>	<i>adviṣvahi</i>	<i>adviṣmahi</i>
2nd <i>adviṣthās</i>	<i>adviṣāthām</i>	<i>adviḍdhvam</i>
3rd <i>adviṣta</i>	<i>adviṣātām</i>	<i>adviṣata</i>
Optative		
Act.		
1st <i>dviṣyām</i>	<i>dviṣyāva</i>	<i>dviṣyāma</i>
2nd <i>dviṣyās</i>	<i>dviṣyātām</i>	<i>dviṣyāta</i>
3rd <i>dviṣyāt</i>	<i>dviṣyātām</i>	<i>dviṣyur</i>

(§ 19 VII), *lihmas, liḍha* (§ 19 VII), *lihanti*; *ās-*, only mid. "sit": *āse, āsse, āste, āsmahe, ādhve, āsate*.

- V. Paradigm of the root *as-* "be"; almost only in the active:

Ind. *asmi, asi, asti, svas, sthas, stas, smas, stha, santi*.

Impf. *āsam, āsis, āsīt, āsva, āstam, āstām, āsma, āsta, āsan*.

Opt. *syām, syās, syāt, syāva, syātam, syātām, syāma, syāta, syur*.

Imp. *asāni, edhi, astu, asāva, stam, stām, asāma, sta, santu*.

- VI. The roots *an-* "breathe", *rud-* "cry", *śvas-* "sigh", *svap-* "sleep", *jakṣ-* "eat" have *i* before the endings beginning with a consonant other than *y*, *ī* or *a* before the ending of the 2nd and 3rd sg. impf. act.; e.g., ind. *rodimi, rodiṣi, roditi, rudimas, ruditha, rudanti*; impf. *arodam, arodas*, or *arodīs*; opt. *rudyām*. These roots are *seṭ-* roots, s. § 71.

- VII. The root *brū-* "speak" has *ī* in the strong forms before endings beginning with consonants: *bravīmi, bravīṣi, bravīti, brūmas, brūtha, bruvanti*; *abravam, abravīt, abruvan*; *brūyām*; *bravāṇi, brūhi, bravītu*; mid. *bruve, brūte*, etc.; cf. also § 18 I.

- VIII. The roots ending in *u* have lengthened grade in the strong forms before endings beginning with consonants, thus *stu-* "praise": *staumi, stauṣi, stauti*; impf. *astavam* (*av = o*, § 18 II), *astaus, astaut*, 3rd pl. impf. *astuvan*; imp. *stavāni, stuhi, stautu*.

- IX. The root *han-* "kill" forms the weak stem *han-* before *m*, *v*, *y*, *ha-* before endings beginning with other conso-

Sg	Du.	Pl.
	Mid.	
1st <i>ajuhvi</i>	<i>ajuhvahi</i>	<i>ajuhumahi</i>
2nd <i>ajuhuthās</i>	<i>ajuhvāthām</i>	<i>ajuhudhvam</i>
3rd <i>ajuhuta</i>	<i>ajuhvātām</i>	<i>ajuhvata</i>
	Imperative	
	Act.	
1st <i>juhavāni</i>	<i>juhavāva</i>	<i>juhavāma</i>
2nd <i>juhudhi</i> (exception!)	<i>juhutam</i>	<i>juhuta</i>
3rd <i>juhotu</i>	<i>juhutām</i>	<i>juhvatu</i>
	Mid.	
1st <i>juhavai</i>	<i>juhavāvahai</i>	<i>juhavāmahai</i>
2nd <i>juhuṣva</i>	<i>juhvāthām</i>	<i>juhudhvam</i>
3rd <i>juhutām</i>	<i>juhvātām</i>	<i>juhvatām</i>

Opt. act. *juhuyām*, etc.; mid. *juhvīya*, etc.

§ 66. The roots *dā-* "give" and *dhā-* "put" lose their root vowel in the weak forms: *dad-* and *dadh-*; with following *t* and *th* the final *dh* of *dadh-* becomes *tt* and *tth*, the initial sound is *dh* in these cases as well as in the forms with endings which begin with *s*, *h*, and *dh* (cf. § 4 note). Thus: *dā*: *dadāmi*, *dadāsi*, *dadmas*, *dattha*, *dadati*, etc.; 2nd sg. imp. *dehi* (in all forms like *dhā-*, only *d* instead of *dh*); *dhā-*: *dadhāmi*, *dadhmas*, *dhattha*, *dadhati*; mid. *dadhe*, *dhatse*, *dhatte*, *dadhmahe*, *dhaddhve*, *dadhate*; impf. *adadhām*, etc.; opt. *dadhyām*, mid. *dadhīya*, etc.; imp. *dadhāni*, *dhehi*, 2nd pl. *dhatta*, 2nd sg. mid. *dhatsva*, 2nd pl. *dhaddhvam*.

A few roots in *ā* have *i* in the reduplication syllable and in the weak forms change the *ā* into *ī*, which disappears before



	Sg.	Du.	Pl.
	Imperfect		
	Act.		
1st	<i>asunavam</i> (§ 18 II)	<i>asunuva (asunva)</i>	<i>asunuma (asunma)</i>
2nd	<i>asunos</i>	<i>asunutam</i>	<i>asunuta</i>
3rd	<i>asunot</i>	<i>asunutām</i>	<i>asunvan</i>
	Mid.		
1st	<i>asunvi</i>	<i>asunuvahi (asunvahi)</i>	<i>asunumahi (asunmahi)</i>
2nd	<i>asunuthās</i>	<i>asunvāthām</i>	<i>asunudhvam</i>
3rd	<i>asunuta</i>	<i>asunvātām</i>	<i>asunvata</i>
	Imperative		
	Act.		
1st	<i>sunavāni</i>	<i>sunavāva</i>	<i>sunavāma</i>
2nd	<i>sunu</i>	<i>sunutam</i>	<i>sunuta</i>
3rd	<i>sunotu</i>	<i>sunutām</i>	<i>sunvantu</i>
	Mid.		
1st	<i>sunavai</i>	<i>sunavāvahai</i>	<i>sunavāmahai</i>
2nd	<i>sunuṣva</i>	<i>sunvāthām</i>	<i>sunudhvam</i>
3rd	<i>sunutām</i>	<i>sunvātām</i>	<i>sunvatām</i>

Opt. act. *sunuyām*, etc.; mid. *sunvīya*, etc.

To *āp-* "obtain" belong: *āpnomi*, 1st pl. *āpnumas*, 3rd pl. *āpnuvanti*. The Indians take the root *śru-* "hear" as the basis of the pr. st. *śṛṇu-*, strong *śṛṇo-*: *śṛṇomi*, *śṛṇoṣi*, *śṛṇumas* (*śṛṇmas*), *śṛṇvanti*.

§ 68. SEVENTH CLASS. In the strong forms before the final consonant of the root *na-* (or *-ṇa-* § 20 I) is inserted, in the weak forms the nasal homorganic with this final con-

*pra* "before, forward": *pravahati* "travel farther", also initial stage: *prahasati* "burst out laughing".

*prati* "against, back": *bhāṣate* "speak": *pratibhāṣate* "answer".

*vi* "asunder, away": *yunakti* "join": *viyunakti* "separate".

*sam* "together"; *saṃgacchati* "come together, unite with"; also intensive meaning: *saṃyacchati* (*yam-*, § 61 I) "bridle".

Some adverbs can be compounded with a limited number of verbs: *alaṃkaroti* "decorate", etc.

II. Nouns can be compounded with the auxiliary verbs *kr-* "make", *bhū-* "become", *as-* "be"; final *a* and *an* of the nominal stems go to *ī*, *i* goes to *ī*, *u* to *ū*, etc.; the meaning is "turn into something, become, be": *bahulībhavati* "multiply", *ekībhavati* "unite".

### §§ 108-113. NOMINAL COMPOSITION.

§ 108. PRELIMINARY REMARKS. Nominal compounds are very frequent in Sanskrit. With exception of the dvandvas (s. § 109) they always consist of only two members; but they can themselves again become members of a new compound. With exception of the final member all members in general assume the stem form; nominal stems with gradation have weak grade in their preconsonantal form. Pronouns have the forms of their stems mentioned in §§ 47 ff. Instead of *mahat-* "great" we find *mahā* in the first member of a karmadhāraya or bahuvrīhi (§§ 111; 112); final members sometimes become *a*-stems: *mahārāja-* "a great king" instead of *mahat-* + *rājan-* "king". The rules of sentence sandhi (above §§ 5 ff.) with some easily understandable exceptions apply to compounds.

PALI RANĀ CORRUPTION OF RAJAN  
MAHĀ, RANĀTĪRĀ

SEE SK - ITI/TI -

(*jan-*) in a village". There are also tatp. comp. with a case form in the first member: *divas-pati-* (d. § 31) "lord of heaven", *divi-kṣit* "living in heaven".

§ III. KARMADHĀRAYA (APPOSITIONALLY DEFINED COMPOUNDS). Here the final member is defined more exactly by the first member as an attribute, apposition, or comparison, or the first member designates the species, the second the genus. There are four types: adj. (adv.) + subst. *nīlotpala-* "blue (*nīla-*) lotus (*u.*)"; *su-yajña-* "beautiful sacrifice"; subst. + adj. *megha-śyāma-* "black like a cloud"; subst. + subst. *rājarṣi-* (*rāja-* + *ṛṣi-*) "a seer who is a king"; *kanyā-ratna-* "a girl like a jewel"; *cūta-vṛkṣa-* "mango tree". Native grammar considers under the determ. comp. also: adj. + adj. *dr̥ṣṭa-naṣṭa-* "scarcely seen, already vanished", *ṣīta-rakta-* "yellowish red". — If the first member is a numeral, then the comp. is called dvigu: *tri-loka-* "three worlds".

§ III.2. BAHUVRĪHI (POSSESSIVE COMPOUNDS). These comp. are always adj., but their final member is always a subst. The subst. to which they are joined determines their gender. The first member is:

- a) an adj. (part., numeral): *bahu-vrīhi-* "he whose rice is much" (*vrīhir bahur yasya, saḥ*); *gatāyus-* "he from whom life (*āyus-*) has gone; dead";
- b) a subst.: *tapo-dhana-* "he whose wealth is asceticism";
- c) an indeclinable: *dur-bala-* "he whose strength is bad; weak"; *a-bala-* "without strength" (*balo yasya nāsti, saḥ*); *sa-bhārya-* (thus *-ā-*!) "accompanied by the wife (*bhāryā*)".

Sometimes *ka* is added: *sāgnika-* (*sa-agni-ka-*) "accompanied by Agni". — Expressions which mean "hand" (also other

parts of the body) stand in last place: *daṇḍa-pāṇi-* "having a stick in the hand" (*daṇḍaḥ pāṇau yasya, saḥ* or *daṇḍena pāṇir yasya, saḥ*); the comp. then designates that one who holds or has attached at this part of the body the entity mentioned in the first member. — Bah. comp. with an infinitive stem as the first member, *manas-* or *kāma-* as the final member are frequent: *vaktumanas-* "intending to say": *ahaṃ vaktumanās* "I am intending to say"; *tyaktukāma-* "wishing to leave".

§ 113. AVYAYĪBHĀVA (ADVERBIAL COMPOUNDS). A. are indeclinable, adverbially used compounds whose first member is an indeclinable and whose second member is a noun which takes the ending of the acc. sg. neutr. (often *-am*): *sa-kopam* (*kopa-* m. "anger") "angrily", *praty-aham* (*ahan-* § 45 I) "daily", *yatheccham* (*yathā* "as" + *icchā* "wish") "according to desire".

## SOME REMARKS ON SYNTAX

A few important characteristics only are mentioned.

### § 114. CASE AND NUMBER.

- I. THE COPULA *as-* "be" is usually omitted if the predicate is a noun: *yathā vṛkṣas tathā phalam* "as the tree (is), so (is) the fruit". TO ASCERTAIN SOMETHING.
- II. THE ACCUSATIVE designates not only the object of a transitive verb but also the destination of a motion: *Takṣaśilāṃ prasthe* "he departed for T.", and the extent of space and time: *pratīkṣasva kamcid kālam*, "wait some time". The acc. of an abstract in *tā* or *tva* can occur with verbs of motion in the sense of "become something": *vṛddhatāṃ gacchati* "he is becoming old". After verbs of speaking, asking, teaching, etc. a double acc. is possible: *devān papracchur eṇaṃ Kuruputrāḥ* "the sons of Kuru made inquiries of him about the gods". The Latin acc. with infinitive does not exist in Sanskrit; but we frequently find the acc. with a participle after verbs of sensual and mental perception: *taṃ āgacchantam apaśyam* "I saw him coming", or a double acc.: *taṃ balinam apaśyam* "I saw that he was strong". The sg. cognate acc. is frequently found: *tapas tapate* "he practices asceticism". The acc. is dependent on the preposition in *Damayantīm anu-vrataḥ* "devoted to D."
- III. THE INSTRUMENTAL designates means, instrument: *vastreṇa channaḥ* "covered with a dress"; reason or cause: *lajjayā na kiṃcid abhāṣata* "due to modesty she

*bhavati* "even association with the weak is conducive to protection".

- V. THE ABLATIVE designates the point of departure; it is the "whence" case: *vanād āgacchati* "he is coming from the forest", *mac chrutvā* (from *mat śrutvā*) "having heard from me", *tad yācitam bhūpāt* "this is requested by the prince", *lobhāt krodhaḥ prabhavati* "anger arises from greed"; also with verbs of desistance, cessation, etc.: *virama karmaṇo 'smāt* "refrain from this action"; of deprivation: *cyutaḥ svarājyāt* "having been deprived of his wealth"; likewise that from which one refrains, against which one defends himself, of which one is afraid, etc.: *caurebhyo rakṣitam* "protected against thieves". This case also designates origin: *brāhmaṇāj jātaḥ* "he was born of a Brahman", reason or cause: *bhayād idam abravīt* "he said this from fear"; frequently of abstracts in *tva*, where we use a clause with "because": *sarvaṃ nityaṃ prameyatvāt* "everything is eternal because it can be imagined". Furthermore, in the abl. is expressed the point from which a distance is reckoned: *tasmāt tṛtīyaḥ* "the third from him"; with comparatives and with words with the meaning "other, different, better (than)" and with other comparative expressions: *dhanyataras tasmād* "more fortunate than he", *mitrād anyah* "other than a friend"; all adjectives can even stand also in the positive with this abl. of comparison: *bhāryā sarvalokād api vallabhā* "the wife is dearer than the whole world".
- VI. GENITIVE. Possessive genitive: *nyāsya senā* "the army of the prince", partitive genitive: *dūraṃ pathaḥ* "a wide stretch of road", objective genitive: *kanyāyāḥ*

SK	PA	PĀ	CA	COOK	1ST SING
MAOTU	PA	PA	-	the EARTH IN RELATION	TO RANFI
		PA	KA	COOK BRIED BAKED	BE HOT of the SUN
SK 1st sing	PE	CE		COOK	
MAOTU	PE	-	HI	INCUBATE as a HEN	
	PE	HU		fine sticks	
	PE	KA		a variety of TARO	
				Jern Root [ie roasted]	] fine wood]
	PE	TO		Be Consumed.	
	WE	HE		LOVE SICK [ie heat]	
	WE	NE		FEED	
	WE	RO		plant Root Crops	
	WHE	-O		UN COOKED	

SK ENG DICT SIR MONIER WILLIAMS  
 ELEMENTARY SK GRAMMAR JAN GONDA  
 PHILOSOPHY of UPANISHADS  
 WHAT THE BUDDHA TAUGHT W. RAHULA  
 TAPU REMOVAL J SMITH  
 PALI BUDDHIST TEXTS RUNE JOHANSSON  
 PALI TEXT SOCIETY DICTIONAR RHYSDAWI O'S  
 OCS GRAMMAR & NANDRIS

1 TO - > -

SK LA G HANG

MFA002 RA NG - A FRAME ON WHICH HAIR IS DRESSED

RA RA NG - A WEAVE

RA NG - A - HAU CARRY ON A LOOP of ]  
RA NG - A RAISE [FLAX ]

RA NG - A RIDGE da HILL

RA NG A-A SHOAL of FISH

RA NE A-RANGA A SHORT QUICK STROKE  
[IN PADDLING ]

RA NG - A A WATER a TRUCE

RA NE - A - HUA Raise Lift

RA NG - AI Raised Elevated

SK AI meet together See >>>

MFA021 RA NG - A - TAHI FISHING NET 10 FATHOMS ]

RA NG - A TU A CLOAK [LONG ]

RA NG - I SKY Heaven God's weather

RA NG - I WEHE RUA MIDNIGHT [3 watches]

RA NG - I TOWER or Elevated platform  
da PA a SHIELD, used in  
approaching a PA!

RA NG - I POKCHU FAIRY SPRITE

RA NG - I - TUPU SCAFFOLDING for  
Raising a RIDGE POLE

See RA NG - ONA

for RO NG - O

SK A VA - DOWN AWAY FROM

MFA022 A WA RIVER Landing place ]

A WA - TA GRIEF [for a Canoe ]

A WA - A WA VALLEY TROUGH of the SEA

WHAKA A WA GROOVE HOLLOW FURROW

A WA KA RI DITCH > [AWE SOOT] <

A WA KE TWO DAYS HENCE

A WA MA TE DITCH DRY RIVER BED

caused by River changing course!

A WHA RAIN STORM





SK	T			CROSS OVER
MARU	T	A	R - O	CUT ONE'S HAIR ie RITE [of PASSAGE]
	T	A	R - A	COURAGE M. VIRILE RAYS of SUN BEFORE SUNRISE
	H	D	R - D	GOSSIP
	T	D	R - A	SIDE WALL of a HOUSE NUI FLOOR SPACE on the RIGHT on entering a house as place of HONOR for GUESTS
	H	D	R - A	WHARF NATURAL DEATH
	H	D	R - A	NGA SEPARATION DISTANCE
	H	D	R - A	HANGA TRAP for HAWK'S
	H	D	R - A	HAE ENVY
	H	D	R - A	KE SHOAL EXPOSED AT LOW
	H	D	R - A	PEKE LEAP JUMP [TIDE]
	H	D	R - A	PAU PADDLE SIDEWAYS
	H	D	R - A	WA BILLOW ROLLER SWELL of the SEA
	H	D	R - A	WAHA SPACE BETWEEN CONTENDING
	H	D	R - A	WAHI SIDE of BANK of RIVER PARTIES
WHA	H	D	R - E	CRANE FORWARD STOOP OVER SEND
*	H	D	R - I	CARRY BRING
*	H	D	R - I	DO A STAR IN MILKY WAY
MA	H	D	R - I	KI SPRING
	H	D	R - U	TAWHITI a thing from ABROAD ie
	H	D	R - U	KE AVENUE ONESELF [INFLUENZA]
	H	D	R - U	RU FLEET of CANOE'S
	H	D	R - O	NGE SET of SUN
	H	D	R - O	M I DROWN
	H	D	R - I	offering to a God.
	H	D	R - E	STAR'S of ORIONS BELT
	H	D	R - E	BURN
	H	D	R - O	HE AMBUSH
SK	T	A	R - A	TO GO
MARU	T	A	R - E	PEKE JUMP TAR-E SEND
SK	T	A	R - I	TA VEDIC DEITY = 3 fold trial MARUTS NAYU!

SK	- D H A			100 form Expressions for SINGLY. AT ONE TIME ONE ONE ANOTHER all together - 100
M A B O R U	T A H - I			
G O N O R U 2	O R O	I N I A L S		
SK	M A			f 1ST PRATHAMA
M A B O R U	M A	-		to connect Numerals
SK	B H R -			BEAR
M A B O R U	W H A R -			A BURIAL CAVE
	W H A E R E E R E			WIFE MOTHER of ones
	W H A R - E			house people [CHILDREN]
SK	B H R			BEAR
1st Sing	B H A R A M I			
2nd	B H A R A S I			
3rd	B H A R A T I			
1st	B H A R - E			
M A B O R U	W H A N A U			Be born
SK	L U P -			BREAK IN PIECES
M A B O R U	R U P -			[LARGE] PIGEON
P U	R U P -			PULP
	R U P - E			SHAKE VIOLENTLY
	R U - A K I			VOMIT
	R U			Earthquake.
	R U A H I N E			OLD WOMAN i.e. = BREAKING UP of H EARTH
M A B O R U	A P I - T I			PLACE SIDE BY SIDE ADD
SK	A B H I			RO - GA TO UNTO TOWARD
	A B H I - D R A V A T I			RUN TOWARDS
M A B O R U	A W H I			Embrace Besiege
	T A - E			Come Go Reach Arrive
	T A R - A - W H A I			HASTEN
T A R	A W H A I			Hasten
	T A R - E			Be drawn towards
	T A U			ATTACK / LOVER
	T A R - U - N A			Connected by family ties
	T A R - U - K E			HURRY

SK VID  
VE VETTI

TO KNOW  
intens formation

MIAERO WHI-  
WHE A KO

CAN BE ABLE  
Experience knowledge  
KANGA MEANING PURPORT  
LAND EXHAUSTED by CULTIVATION

RAU WI  
WHE T-A  
RI

move rapidly to avoid a blow  
Set up a cultivation  
A STAR

WHE-TU  
WHE TU

KAUPŌ A STAR sets in  
[evening in OCT-NOV]  
Appearing above the  
[Horizon]

WHI T-A

Firm Secure Fast

WHI T- RAU

PREPARED FLAX FIBRE

WHI T- I

Relate Recite

WHI WHI

Measure out PLAN of a HOUSE  
Possessed of having acquired

WE HE WE HE

Sort out ARRANGE

WE HI  
WI NI WINI

Be afraid  
Dread Terror

WE RO

PLANT throw a SPEAR  
challenge.

SK RU  
RORU YIATE

CRY  
CRY GREATLY  
TEARS

MIAERO RO I MATA

ARO  
PIRO NGORONGE

OUT! in game's Victory  
tell News Report [in game's]  
WEEP MOURN

RO HI  
RONGE

HEAR

WIAKI  
RONGO A  
RU MI KI

Noise HUSH!  
DROWN  
beat with VIOLENCE

RU PE

MIAORI?				WORD for SOURCE of a RIVER
SK	NA	DI		RIVER [EDZIE?]
D	NA	DI	M	
MIAORI				
MIAORI	NA	-	KA	NAKA MOVE TO or FROM
	NA	-	KA	MOVE IN A CERTAIN
MATA PU	NA			SOURCE of a RIVER [DIRECTION]
	NA	MA	TA	Ancient times Time to come
				ie RIVER of SANSARA
	NA	NI		NOISY [asa River]
	NA	-U		Come Go.
	NA	WA		DISTANT [River travel]

PI	NA	KU		WAR CANOE
		TI	-A	take a vigorous stroke in paddling
		TI	-HE	RU Bail out a Canoe.
				convey in a hollow vessel.
		TI	KA	keeping a Direct Course.
		TI	M-	ATA Begin
		TI	RA	Mast of a Canoe.
		TI	-U	MILKY WAY [River of Heaven]

SK	TA	NU	-	THIN
cl sg W	TA	NU	NE	[MIAORI TA NE TIGHT of a CORD
and	TA	NA	VE	
MIAORI	TA	NU	MI	/TANE = Eructate / TANE FENGAE ISO

SK	LA	GH	-U	LIGHT
MIAORI	RA	NG	-I	SKY HEAVEN
	RA			SUN DAY
	RA	KI		clear away of clouds.
			U- RA	GLOW SHOWNED

SK	A	OHI	KA	-	MORE of card numbers etc ce
MIAORI	A	TI			Beginning i then
			KA	-I	NUMBERS products thing
		HI	-A		How many.
		TI	RI		share portion
		TI	MA	TA	Begin
			KAI	NEA	field of operation Scaped of work.



Note to

UA OLA LE UPECA PAGE 3

PAU

RA J-SI

RAYLESS one passage MS  
IND<sup>2</sup> READS with >

>

PI TA >

- PITA is without YELLOW ie  
GOLDEN RAYS

MTHORZ

PI N-O-HI

place HOT STONES [RED] on FOOD

PI NG-FO

PLANT USED FOR ORANGE COLOR

TA E

COLOR HUE [d DRY LEAVES]

RA NG-I

SKY HEAVEN WEATHER

PERIOD of TIME STANZA

NGA

RA HU

CINDERS

HI

DAWN LEAD RISE

HI A

DESIRE

RA

HI-HI

RAY of the SUN feelers of  
SUN DAY crayfish

HI KA

bundle fine by friction

HI KI

Convey Raise

HI KO

FLASH as LIGHTENING SHINE

HI NA

Moon Personified Dim Light  
Shine with a Pale Light

HI NA

TWINKLE

PI WA

RI

Beautiful

PI TA

BRIGHTNESS

PI A

Iron Age ie yellow [RUSTY]

TA E

COLOR HUE

TA HI

-URU DOGSKIN CAPE [YELLOW?]

PI RAU

PUS

PI RITA

LORANTHUS SPECIES [yellow flowers?]

TUPELTA Mustletoe

See

PI ROPIRO

Yellow breasted TIT

PI WE RA

Burnt

A

PI TI

Put side by side put Together

PU PU HI

FIRE AS A GUN BLOW as a

PU HI HI

RAY of SUN [WHARLE]

PAU	NA	MA		NAME	SEE NAME
	NA	3		Based demens-pro 3rd person	
=	TA				
AC plus	NE				
See	ENA				
instru	NA	MG	NA		
SK	NA	MA		BY NAME i.e. NAMED CALLED	
MARA	NA	HE		Ancient Times	
	NA	ME	HA	APART SEPARATE	Set apart
	NA	MA	- TA	ANCIENT TIMES	
	TA	HI	RA	TIME TO COME	
		ME		the DAY AFTER TOMORROW	
	MA	TA	- WAKA	WITH ONE REASON	
	NA			CLAN	
	TA	MA	TEA	LINEAGE	
		MA	ORI	Name for Moon	7/6/8/9
		MO	RI ORI		[ NIGHTS ]
	NA	KU		Belonging to me.	
	NA	MA	WHARU	pronoun suffix 3rd pers sing	
	NA	HE	A	MOON or 12th DAY	
	NA	NA	HI	WHAT TIME?	
		MA	U	YESTERDAY	
	NA	NA		FOR TREE	
		MA	TORO	pron 3rd pers sing	Belonging to HIM
	NA	PO		WOO	[ or HER ]
	NE	HE		LAST NIGHT	
TE	NE			ANCIENT TIMES	
		MA	KA U	Here	
		MA	RE WA	wife - Husband.	
		MA	TA - U	a Star Name.	
		ME	RE	We are	
				VENUS	





SK  
MĀORI

HU  
HU  
AHU  
AHU RE WA

Pour into the fire, sacrifice  
HISS BUBBLE UP  
Sacred mound  
Sacred place.

SK Nat  
and

OH  
OHA

to give  
PUT

MĀORI

TA HE  
TĀ EKI  
TA NEO  
TA HERE  
TA HUA  
TA I  
TA I  
TA I PU  
TA KA PUKU  
TĀ KIRI

Sacred food offered to a God.  
LIE Let it lie there  
take in the hand  
Lie of Snow on a MT  
Heap of food at a feast  
Sea [ie a giver]  
First fruits  
Betrotā  
plant in hillocks  
Spread out food.

TA KO HA  
TĀ MAU  
TA MI

GIFT  
FASTEN  
food.

SK  
MĀORI  
SK

PU  
PU HI  
PU RE

PURIFY  
VIRGIN BETROTH  
Rite Remove TAPU

SK  
MĀORI

BHU  
PŪ KE KO  
PŪ HĀHEHĀE  
PU A WA  
PU ATĀ  
PŪ ANU  
PU AKI  
PU AKĀ  
PU PU  
- HU A  
- HŪ

BECOME  
APPEARING OLD  
ENNY MĀTA PUNA SOURCE  
Grey hairs [of a RIVER]  
Become clear as the Weather  
COLD  
Come forth show itself  
FLOWER  
Break forth Spring up  
Full Moon product fruit flowers  
DESIRE

SK

GONDA

ELEMENTARY GRAMMAR of SK. page 22

SK  
NVA/VARI  
I  
O  
AB/G  
L  
>  
SRY

VARI  
VARI  
VARI  
VARI  
VARI  
VARI  
VARI  
VARI  
VARI  
VARI

NI  
NA  
NE  
NOS  
NI  
SHI  
NOS  
SU  
NA

WATER,

S  
M

MABER

WA

I

WATER

A

WA

RIVER

WA

RI

WATERY

TAU

I

WAI

SPRINKLE

TA

WA

CAUBASHA

WA

HA

PV

MOUTH of a RIVER

TA

WA

HI

other side of a River

WA

I

MILK

A

I

RI

A

Deep water Between 2 SHOALS

PA

RI

FLOWING [of TIDE]

Note

RE

RE

Flow fall of Rain

RI

O

M. VIRILE

RI

MU

SEA WEED MILDEW MOSS

RI

RI

NO

WHIRLPOOL

RI

NGI

POUR OUT

HU

HU

A

BOIL WITH HEATED STONES

RI

RE

DEEP WATER

RI

U

BILGE of a CANOE

RI

WA

I

POTATO pass steeped in water

!

NEA

NEA

HAIL

[or dried]

HU

HARE

SALIVA

NEA

RU

WAVE of the SEA

NEA

WHA

RI

BOILING SPRING

NGE

PAKI

Steam over

NGO

NGI

WATER

WHI

TI

CROSS OVER

HU

BUBBLE UP

HU

HU

DIARRHOEA

PALI 89  
106  
LATIN

A SI TA  
A S  
A REO

orig meaning BURNT ie of BURNT  
ie BLACK COLOR of ASHES BLACK  
TO BE DRY ie BURNT UP

MĀRO

A HI  
A HI KA URI  
A HI AHI  
A HI - PU A  
HI - WA  
HI A

FIRE  
HATRED  
EVENING  
FIREPLACE of a CANOE  
BLACK  
FALL IN LOVE WITH ie = BURNT

WĀKA

TA - E TOUCH of FEELINGS  
TA - E COLOR of HUE  
TA - ERANEI PREPARE SOOT for  
[TATOOING]  
TA - HI - MĀRO LARGE BLACK EEL  
HI A DESIRE ie BURNT BY  
HI A - KAI Hunger ie Burnt by  
HI KA KAI KINDLE FIRE COPULATE  
HI KA KA Anger ie Burnt by  
HI NA DIM LIGHT  
HI NA PO URI Very Dark darkness SADNESS  
HI WI DEAD BRANCH ie DRIED  
[UP STAPLESS  
Excrement ie COOKED/BURNT!  
TA EKAI WORN out SOIL DRIED  
[UP of SAP/Excrement]  
TA HU Set on Fire Cook Sacred Rites  
TA MOU Cover a fire with ASHES  
TA MU P MUL = DRIER UP of PASSION  
[BURN UP of M. VIRILE  
TA U ERA DRY  
TA U RAKI DRY  
TA Burn with Desire

MĀRO  
PALI  
MĀRO

AR 1  
A - SU  
HU RA - U  
HU KE

RA - HURA RECONNOITERING PARTY  
RA NOT BRAVE  
RA - U Fern Root eaten by WARRIORS  
KE HUKU COWARD

PBU 90  
>

AS MI YE  
AS

1sg IND pres MED of AS TO EAT  
TO EAT (in some) TO EAT or  
I SHALL EAT  
form is denom- of from AS FOOD  
FOOD

=  
SK  
maeri

AS - A  
SI YATI

JUDGE MEASURE MI/ME/MA Sec.  
HUNGER  
FOOD

MI -  
HI BK AI

FOOD EAT (as measured out)

DI  
TA MI  
HA - A - KU

NINE

HA NA

HIS

HI NU

preserved Birds or FAST  
TO PLANT

HI KA

E - KE

THICKEN IN COOKING

MI NE

Be assembled

A TO RU

FAST HOUSE

MI NA NA

Desire

MI KO

Succulent young SHOOT  
[of NIKAU]

MI HA

MI HA Begin to grow

HA

EMATA Strong growing

PBU  
SK  
from

DI KA SA

LIT SHINING FORTH (e the

DI KA SA

ILLUMINATED SPACE] AIR SKY

DI KA S

ATMOSPHERE SPACE

A KA SA + KA

Being in or Belonging to air or SKY

HA

KU TURI

BIRDS

KA H - U

OTE RANGI BLUE SKY

HA

EMATA

DAWN

KA NA PU

BRIGHT SHINING

HA

Breathe Breathe

HA U

WIND AIR BREATHA

DI - HA

OPEN SPACE

=

DI - HO

AHO

HA

PUA

PEEL LABEL

HA

PAI

Rise as Heavenly bodies

HA

KIWA KIWA DARK CLOUDS [DAWN]

KA

EA Leader of a FLIGHT of PARROT'S

PRUIRS  
 PP of  
 CAUS of  
 SK  
 MDORES

RI	TA	[ SET IN MOTION STIRRED ]
RE	TI	[ MOVED SHAKEN ]
R		[ UTTERED PROCLAIMED ]
RA		MOTION
		BE STIRRED of FEELINGS
		CURRENT
A		
RE		
RE	-O	VOICE Set form of words
TA	RE	SEND [ -language ]
HI		Shudder Shiver
TA	RI	CARRY BRING
RA		Life principle
RI		Be Heard.
RI		Hungry
RO		Maggot
RI	RI	BATTLE ANGER
RE	A	Spring up grow
RE	HU	SING
RE	I	RUSH RUN
RE	OREO	Conversation
RE	RE	FLOW SAIL Carried on the WIND
		FALL of RAIN RISE OR
		SET of HEAVENLY BODIES
RE	RE	HUN BEAUTY
RI	KA	WRITHE
RI	MU	SEAWEED
RI	O	M. VIRILE
RI	PO	GO TRAVEL
RI	PO	WHIRLPOOL Edifying
RI	U	PASS BY
TA		Be uttered WIND Breathe
TA	E	Come go arrive
TA		Flock of certain Birds
TA	HA	E STEAL
TA	HE	KE STEEP QUICK DESCEND
TA	HO	E SWIM
TI	RA	Company of Travellers
TA	RI	URGE INCITE
TA	RU	KE HURRY

Epic SK FROM PAU 543	MA U LI MU LA MO LI MO LI -	BAADHA	a CHIGNON one who has his hair tied in a TOPKNOT
>	MO RA MA I Ū RA		contracted Regular Pali form of SK MAX Ū RA Peacock VIA *MA - Ū RA > MORA
VIA >	*MA - Ū RA MO - RA		

SK MĀRA	MA U LI RA - U - RU MĀ WE MĀ WHATU MO IHI  MŌ KI MO KO MOKO M MO TI KA  TI HI  TI HI TI KI TIKI	from M U LA PAU MO LI CHIGNON HAIR of the HEAD a LOCK of HAIR Curly hair Stand on End as Hair  Lie in a Bundle. Head.  HAVING the HAIR STANDING ON END Summit peak point  TOPKNOT of HAIR TOPKNOT of HAIR dress the Hair in a KNOT
------------	---	---

MĀRA SK MĀRA	TAR - A - WAHA TR - TI R - A TI RI - WĀ TI RA TI ROU [TOR - ONA Sety SUN] [TOR - OM I DROWN Pole TI TA HA TI R - I TI R - AKI TI R - A	Space between Contending parties CROSS OVER Company of Travellers RAYS BEAMS Distance plant at wide intervals file of men Row [district Pointed stick used as a fork POLE used to Reach anything moved canoe side ways Decline of SUN offering to a God. clear away of clouds Stars of ORION'S BELT [cut mil]
--------------------	--	---

74

SK  
FROM  
SK

BH A J  
BH I Ks  
P A  
P I P ASATI  
WH E I NU  
WE I  
WA I  
WH I - A  
- H I - A ]  
WH A - NGA I  
P A HA KA  
P A HE KE  
P A HI HI  
See WHA WHETA I

OBTAIN  
BEE [WISH TO GET]  
DRINK  
WISH TO DRINK  
THIRSTY [SK INDU drop]  
WATER  
WATER  
DESIRE WISH  
offer as food [ie water]  
CALABASH  
TRICKLE FLOW  
flow in dribbles  
Thanks

PAU 495  
from  
of VED  
as  
>  
from

BH A K KHA  
BH A Ks  
BH A K SA  
BH I K K HU  
BH A K KHA  
BH A K S  
- PA HU  
WA A - NEA I  
PA - PA HU  
PA HU NU  
PA HI  
WHA  
PA HA RE  
PA K - A  
PA E - PAE  
WHA KOM A  
- H A K A - RI  
PA KA KIN A  
PA KA RI  
\*IA HU  
HU  
WHA A  
PI NENE

Eating feeding on  
partaking of FOOD DRINK of SOME  
Almsman  
Eating feeding on.  
VORACIOUS FIRE  
FEED NOURISH MAINTAIN  
BURST INTO FLAME  
BURN FIRE  
irritation of SKIN due to eating  
DISTRIBUTE [a particular fish]  
SISTER DISTASTEFUL  
COOK  
WHA KA PAE PAE A  
[RETURN PRESENT] FOOD  
FOOD  
FEAST  
FLOWING  
RIPE  
SET ON FIRE  
DESIRE  
Desire wish  
BEE

MADON

TU

TA\*

EAT



PAU 495	BHA GI NI			A SISTER, see BHATTAR
	BHA TA			BROTHER [BROTHER
MISERS	WHA -E			Respectful term of Address, to a woman MADAM W/SISTER.
	WHA -E A			AUNT
	WHA ERE ERE			WIFE respectful = SISTER [mother of one's children]
	PA - NI			WIDOW orphan [female]
	WHA I			COURT WOO
	WHA I A IPO			ONE BETROTTED
	WHA I KORERO			SPEAK IN A FORMAL WAY
	WHA NAU			BE BORN family Group.
	PA			Term of address to MALE Elder or Superior
	PA PA TA MA			father uncle Male Relatives
	TA RU NA			SON child MAN
	WHA RE			Connected by family TIES House people in a House
	WA TA			familiar friendly
	WHA I KORERO			FORMAL SPEECH
	WHA NA			Company People.
	-H A - KUI			MOTHER
	-H A - KORO			FATHER
	WH A - RE			DIVISION of an ARMY
	WHA - WHA RU			FEMALE ANCESTOR
SK	M R J			RUB OFF
MISERS	M I R I			RUB STROKE WIPE
	M I R I M I R I			RUB SOOTHE SMEAR ]
	M I T I M I T I			keep on licking [RUN IN]

Include as 15!

PAGE 80 GONDA

SK AD HI OVER ON  
AD HI - KA ROTI PUT OVER SOMETHING

MISSION AT I - RU Clouds Threatening Rain & Wind  
AT O Thatch

SK TE NA - KA LENA AT THIS TIME  
MISSION TE NA THAT THIS [near] there  
TE NA WE BE EXCITED OF FEELINGS [here  
= TE NA } THIS here NOW

KARO PRESENTLY SHORTLY  
KARO TAUA KA HAERE = LET US GO!

NA as I say.  
TE NA there  
NA HAHA what time?  
NANAHI Yesterday  
NANA Look! Behold!  
as in there is no one left of the Present time  
RE - KO REKO Dazzled,  
REI None  
REHU Pass out of Sight  
RE SEE!

NA - KA move in a certain  
NA - KA - NAKA Move to/for [direction]  
NEWA FLACID DROOPING  
NA - HE ANCIENT TIMES  
NA - MA - TA past time time to come.  
NA - HU WELL EXECUTED  
NA - KO HAVE MUCH IN THE THOUGHTS OF

BE APPREHENSIVE of Desire  
NAWAI a Regular Sequence [EARNESTLY  
NA HANANA Well arranged in Good order  
NIB NA Rest Remain  
NA in Letters & written matter the writer places  
himself so to speak mentally, beside the  
Reader using NA when NEI is used in speech.

WIKIWI

SK SVA REA - PATITA FALLEN FROM HEAVEN  
 NI PATASI FALL DOWN  
 MBER TI-E-PA HANG LOOSELY  
 PATA DROP WATER FALL  
 IN DROPS DRIP  
 PATA PATA Drop as RAIN  
 PATI ooze spurts splash.  
 TIU milky way N. WIND  
 See

RA NE - I stay Heaven.  
 HU RI overflow  
 HU RI PA - RI Hurricane  
 HU RA Begin to Dawn.  
 HU KA SNOW  
 HU MI Abundance.  
 HU KA TU Frost

SK MA OT YA MINE  
 MBER MA HA KU for ME  
 MA TU A Parent  
 TI A MOTHER Stomach umbilical  
 D TI off spring [cord]  
 MA HA NA for HIM.  
 MA U for thee

SK MA OT YA pass pron nat frequent. Used  
 with Verbs of Giving and IMPARTING  
 MBER MA HA RA MEMORY [REMEMBER]  
 MA HA NA for him  
 MA TI RO Beg for food.  
 MA U for thee

SK	YĀ			GO
MĀRĪ	Ā			DRIVE TREE COMPELL as far as until
SK	MĀ			NOT
MĀRĪ	MĀ	KA	KA	Rite
	MĀ	-TA		UNRIPE of FRUIT
	MĀ	TA	KAWA	DISLIKE
	MĀ	TA	KE KE	HATE
	MĀ	TE		DEAD
	MĀ	TE	WAI	THIRSTY
	MĀ	E	RO	EMACIATED
	MĀ	VA		WE 2 OUS EXCLUDING [PERSON SPOKEN TO]
	MĀ	TOU		WE OUS EXCLUDING PERSON SPOKEN TO
	MĀ	TO	HA	UNTIED LOST
	MĀ	TI	RO	Bag for food.
	MĀ	TA	NGARO	BE ABSENT
	MĀ	TA	PA	WITHOUT OFFSPRING
	MĀ	TA	KE RE PŌ	BLIND
	MĀ	TA	HĪAPO	Grasp in VAIN
	MĀ	RI	KORIKO	Spirit apparition
	MĀ	NEU	NEU	UNCOOKED
	MĀ	KI	RI	TAKE the BONE'S OUT of ] [PIREONS]
	MĀ	HURE	HURE	JHIE
	MĀ	HUS		Jasaken given up
	MĀ			GO [left behind]

SK GRAMMAR ENCLAVE PAGE 69

SK PA C- COCK

1ST PAPA C- A

1ST PE CE

MIAORI PA K- A

COOK

PE K- A

FERN ROOT [COOKED] FIREWOOD

PE HU

Ball of powdered TARO

PE RO

DOG

PE TO

Be consumed.

SK B HAJ

DISTRIBUTE ALLOT

MIAORI W HA NGAI

FEED NOURISH REAR

[MAINTAIN]

HA KARI

Feast gift present

SK R AJ

SHINE

R E J UR

MIAORI

R A

SUN

R A- WHI

Sun Rising

R R E H UA

Antares

R E KO

REKO DAZZLED

SK A H

Say

MIAORI A H- A

who of what use do what to

SK V A C-

SPEAK

SK V A

has UVA in strong stem and U instead of VA in weak stem instead of VA

MIAORI U TU

Reply

W B- HA

VOICE

W B- HA DU

Eloquent

W D- ID JA

SONG

U A

Say U

U A

when

U A

ASK ENQUIRE

U M B RE

CHANT

WA K- A

medium of a God.

SK from MAORI	BH BH WH -H WH	AJ /KS I-A I-A A-		OBTAIN BEG [WISH TO GET] WISH DESIRE " " FEED NOURISH REAR MAINTAIN OFFER AS FOOD
SAMA	WH P P P P	A- I- IK- IK- IK-	WHETA NONO I O-KO O-NI	THANKS BEE COME TO THE RESCUE / SURVIVE HUNGRY PERSISTANT WORRY [PERSISTANTLY]
SK MAORI	AN AN	-E-	NE	BREATHE BREATHE GENTLY
SK SAMA MAORI	S SA HA	S- S- -E	A-O PAPA	ORDER Straight Correct
SK MAORI	A A	DHI TI TI TI -HI	- KA KA NA	STUDY Beginning ; then Right Correct just for NGA Meaning purport PO DINNER of MIND
SK MAORI	DA TA TA TA TA TA	- -I -I HU HU HU	NA A	GIVE (weak form DAD -) FIRSTFRUITS SEA Land on a cultivation attract tempt Heap of food at a feast
SK MAORI	DA T T T T	DA- DA- DA- DA- DA-	NEO TAI TA KI RORE	PUT TAKE UP IN THE HUNT ARRANGE SET IN ORDER apply as an ornament ARRANGE SNARE'S and a STRING PUT INTO A NOOSE

SK  
MFAERZ

AP  
AP -  
AP -  
AP -  
AP -1-  
AP -0

A  
A-  
A-  
TI

OBTAIN  
SEEK  
APA HEAP STACK  
TARI CARRY BRINE  
put together place side by side  
[Side]  
gather together GRASP  
EXTORT WRONGFULLY  
HEAP PILE STACK  
Dregs of Shark oil  
Cram into the mouth GORGE  
[Heap upon]

SK  
MFAERZ

SU  
HU HU  
HU A  
HU A KI  
HU - A  
HU A -  
HU A -  
HU A -  
HU E  
HU K  
HU K  
HU K I  
HU PE

NEO  
TA RE  
TA U  
TEA  
NE  
K  
K  
K I  
NU PENU

PRESS OUT  
BULL ROARER  
DIARRHOEA  
Egg of Bird Roe of fish  
attach  
ASTHMA  
PANT GASP for  
[BREATH]  
THINK THOUGHT  
MILT of FISH ROE of EEL  
SWELL of the SEA  
COLD FOAM SNOW  
DISEMBOWEL FISH  
STINEY MEAN  
MASHED

SK	IN	-		stem in IN - mostly possessive adjectives
MĀORĀ	IN	- AT	1	SHARE of FOOD at a FEAST FOOD DRINK DIVIDE into PORTIONS Compare measure.
SK		AO	-	
MĀORĀ	IN	- U		
WĀKĀ	IN	- AT		
	IN	- E		

SK	UD	VĀ	HA	WEDDING
MĀORĀ	U			Say ū chant?
		MĀ	HA	WIFE
		WĀ	HA - INE	WIFE
		WĀ	ĒREĒRE	WIFE
		HA	- PUI	BETROTHED
		HA	- KUI	Mother
		HA	- KORO	Father

SK	BA	LI	N -	STRONG
MĀORĀ	PA	R -	A	BRAVERY
	PA	R -	A W A	GALE TEMPTEST
	PA	R -	A EROR	a FIGHTING MAN
	PA	R -	E KURA	Battle
	RI	RI	NG A	hand arm weapon
		RI	NO	whirlpool

SK	ŠĪ	G	HRA	QUIEN
MĀORĀ	HI	NG	A	Be killed fall from an (ERECT POSITION)

SK	AO	HI	KA -	MORE used of cardinal numbers
MĀORĀ	AT	-		Beginning ū then
	TA	HI		are onei another - all together
		HI	A	How many?
		KA	- U	alone per se
		KA	TO A	all the whole



SK	BHITTI		A WALL
MĀORI	A WHI-KIRI		INNER FENCE of a PĀ
	A WHI		BESIEGE
WHAKA	A WHI		SURROUND
	PIH - AO		SURROUND
	= HAO		Capture a fortress etc
	PAH-E		A DIREC IN the Sense of a PARITTA
	PIKI		CLIMB over
	PIKINĀ		ASCENT of a Hill
WHAKA	PIKI		Cause to ascend.
	PIT - ONĀ	TONGA	THICK IMPERVIOUS
SK	BHIT - TI		A WALL
MĀORI	WIT - Ā		ONE of the FENCES of a PĀ
			Branches of a fence.
	WHIT - I - W	HITI	A FENCE
	WHIT - I		Recite near WALL
	WHIT - I KI		to Bind
	WHIT - U		a Band or forced person's
	WHI WHI		wind Remo fasten
	WHI - TI		a SPILL for a Canoe.
	WHI WHI NĀ		Circuit Boundary
	TI Ā		Stick in PĒS STAKES
			drives in stakes
	TI - AKĀKĀHI		ON the MERIDIAN of the ]
	TI RONĀ		SLABS for WALLS [SUN ]
	TI - Ā		ROAD Long straight fence of a PĀ
	TI - E KE		Measure set out bay off
	TI - HOKĀ		a SHELTER
	TI HI		Raised fortification of a PĀ
	TI KE TI KE		Lofty High HEIGHT
	TI REKI		stick firmroot on a frame ]
	TI RIWĀ		Stop a Gap. [ of sticks ]
	TI RE WĀ		Raised frame to hang things on
	TI TOPĀ		SCREEN BREAK WIND
	WHI - U		PUT PLACE
SK.	BHID		SPLIT
MĀORI	WHIT - AU		Prepared fibre

SK	PHA	LA		FRUIT
MARU	PA	RA		RIPE orchid Roots for FOOD
	PA	RA	-B	FOREST LAND
	PA	RA	NI	LAGENOPHYTES PETIOLATA ?
		RA	KAU	TREE
	WA			TIME SEASON
	WA	O		FOREST
	WHA	WIA	AKI	GATHER FRUIT pluck off

SK	DR	VA	*	FLUID
MARU	TA		TEA	SEMEN
	TA	-	E	JUICE
		WA	-I	WATER
PIA	TA			DROP of WATER
	TA	R-	A	M. VIRILE P. MUL
	TA	R-	A-HI	DIARRHOEA, LIGHT SHOWERS
	TA	R-	A-Pi	Squint water
	TA	R-	A-RE	fine drizzling Rain
	-	-	-RE RE	fall as Rain
	TA	R-	A-TI	SPLASH
	TA	R-	A-WA*	SAP of TREE
	TA	R-	E-HA	Red ochre
	TA	R-	E-HU	SOOT for TATTOOING
	TA	RO		Colocasia antiquorum

SK	DI	VA	SI	DAY
MARU	TI	JI		SHINE
		WA		definite time interval period
			HA	DAWN
SK	DI	NA	-	DAY
MARU	JI	JL		SHINE
		NA	PO	LAST NIGHT
		NA	WAI	Regular Sequence of Events
		NA	WAI	Separate [in due course]
		NA	KANAKA	Move to or from.